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STATISTICS OF THE PROTESTANT FOREIGN MISSIONARY SOCIETIES OF THE WORLD FOR 1912

COLLECTED AND TABULATED FOR "THE MISSIONARY REVIEW OF THE WORLD" BY REV. LOUIS MEYER, D.D.

(See Editorial Notes on page 2)

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Name of Organization (Abbreviated)	Date of Organization	Total Home Income	Total Income from the Field	Home Missionaries: Ordained	Male	Female	Laymen	Wives of Missionaries	Unmarried Women	Total	Native Workers: Ordained	Other Helpers	Total	Total Force in the Field	Stations	Outstations	Organized Churches	Communicants	Total Number of other Baptized Christians	Other Adherents	Number Received Last Year: Adults	Children	Catechumens at Close of Year	Sunday Schools	Pupils in Same	Colleges, Theological Seminaries, Training Schools	Pupils in Same	Other Schools	Pupils in Same	Hospitals	Free Dispensaries	Treatments	Foreign Countries in which Missions are sustained and number of Missions
2. Ireland																																	
Presbyterian Church in Ireland	1840	99,027	16,653	32	5	8	5	28	26	102	12	1,335	1,345	1,447	24	212	13	1,356	15,897	708	377	394	2,756	100	4,711	3	325	128	18,123	11	..	24,177	India, China.
[illegible] Other Societies		21,915	6,665	2	(1)	.....	11	7	5	27		90	90	117	8	68	13	2,089	.....	6,090	586	.....	1,560	49	1,891	1	9	47	5,816	..	7	.....	
Total		120,942	23,318	34	5	8	16	35	28	129	12	1,425	1,435	1,559	32	280	26	3,445	15,897	6,798	963	394	4,316	149	6,602	1	334	183	21,938	11	7	24,177	
3. Scotland																																	
Church of Scotland	1829	257,562	48,193	32	10	6	16	31	21	106	15	1,336	1,351	1,517	24	.....	.....	7,360	15,615	.....	1,424	3,297	4,105	54	4,267	7	2,132	461	23,914	10	..	144,308	India (7), Nyasaland, British East Africa, China
Edinburgh Medical M. S.	1841	20,000	.....	1	3	.....	5	3	5	15	.....	8	8	23	5	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	3	3	.....	India, Syria, Palestine
John E. Paton Fund	1892	16,000	.....	3	3	.....	2	5	3	20	.....	200	200	220	5	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	..	..	.....	Melanesia.
Mission to Lepers in India and the East	1874	110,635	36,961	Reported under the missions to which the missionaries employed belong.						.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	..	..	.....	In all foreign lands where leprosy is found.
United Free Church	1900	732,845	508,690	117	39	(18)	61	155	141	513	68	6,359	6,427	6,940	216	1,657	216	56,191	35,192	65,211	9,230	.....	.....	.....	56,960	12	2,121	7,788	107,886	35	42	741,621	India (6), China, Africa (5), New Hebrides, West Indies (2), Arabia and Lebanon.
[illegible] Other Societies	..	65,757	3,958	31	3	2	19	28	25	108	5	310	315	423	47	79	.....	2,666	.....	.....	.....	.....	.....	31	1,568	7	194	18	1,341	2	9	.....	
Total		1,207,784	597,786	186	55	8	101	222	247	822	88	6,213	6,501	7,123	295	1,716	216	66,217	30,807	65,211	10,634	1,297	4,105	85	62,795	26	4,497	2,267	133,144	50	30	.....	
4. Wales																																	
Welsh Calvinistic Methodist	1840	109,735	9,390	16	3	.....	.....	16	12	47	27	496	523	570	17	558	367	10,649	17,931	32,208	1,192	1,621	...	408	21,716	5	570	19	12,002	3	3	90,000	China, Assam, Brittany.
Two Other Societies	..	10,240	.....	..	.....	.....	2	1	1	4	.....	.....	.....	4	2	.....	2	30	50	100	27	.....	.....	2	.....	.....	.....	1	.....	..	1	.....	
Total		.. 119,975	... 9,390	16	3	.....	2	17	13	31	27	496	523	574	19	558	369	10,679	17,981	32,308	1,219	1,621		410	21,716	5	570	20	12,002	5	4	....	
Total Great Britain	....	9,889,012	2,530,015	2,451	223	98	3,207	1,946	2,496	10,423	2,237	45,329	47,786	58,209	7,133	13,616	3,252	397,826	890,903	947,453	58,396	34,467	93,811	6,092	332,424	2,049	97,655	10,312	650,675	300	418	.....	
III CONTINENT OF EUROPE																																	
1. Germany																																	
Berlin [illegible]	1824	179,741	117,061	122	1	.....	27	118	32	300	26	1,217	1,243	1,543	87	503	....	35,594	31,470	.....	1,775	3,218	3,717	....	.....	9	204	463	17,484	1	..	2,936	China (2), Eastern and Southern Africa
Breklum [illegible]	1877	66,557	1,200	25	.....	.....	2	21	7	55	....	307	307	362	13	205	12	3,040	9,668	.....	392	308	4,920	2	348	2	36	86	2,002	1	6	50,000	India, Africa.
Charity in the East [illegible]	1896	130,000	.....	2	1	.....	3	6	28	40	6	191	197	237	6	32	....	.....	.....	.....	.....	....	.....	....	.....	2	26	51	3,000	2	1	9,000	Turkey, Asia Minor.
General Protestant Miss. Union	1884	32,940	7,900	7	1	.....	....	4	3	15	5	35	40	55	4	9	7	333	.....	.....	28	....	49	7	500	1	160	4	260	2	1	13,000	Japan, China.
German Baptist [illegible]	1890	41,225	2,410	13	.....	.....	3	10	3	31	6	37	63	94	7	32	14	2,947	.....	8,000	326	....	275	9	1,175	1	11	42	2,749	1	..	684	German West Africa.
German East Africa [illegible]	1886	57,656	3,103	15	.....	.....	20	21	5	61	....	75	75	136	12	40	....	1,678	.....	.....	.....	....	479	....	.....	1	.....	62	3,200	..	..	.....	German East Africa.
German Orient* [illegible]	1900	16,727	5,156	3	2	.....	1	3	3	12	....	16	16	28	5	1	....	.....	.....	.....	.....	....	.....	....	.....	1	.....	4	270	..	..	.....	Bulgaria, Turkey, Persia, Russia
Gossner [illegible]	1836	140,000	11,150	44	.....	.....	3	36	9	92	36	932	968	1,060	28	489	....	31,543	64,298	.....	2,291	3,178	13,026	479	7,770	6	56	319	10,189	4	2	.....	India (2).
Herrnhutsberg [illegible]	1849	107,890	38,765	66	.....	.....	2	59	3	130	6	723	729	859	60	198	....	29,655	.....	70,849	1,041	2,775	1,598	...	.....	....	.....	....	8,248	1	..	.....	India, South Africa, Persia.
Jerusalem Union	1852	30,768	.....	1	....	.....	3	2	2	8	3	23	26	34	1	4	4	.....	340	.....	.....	....	.....	4	.....	1	52	12	940	..	..	.....	Palestine.
Kaiserswerth [illegible]	1836	126,823	16,938	...	3	.....	....	....	132	135	....	17	17	152	28	....	....	.....	.....	.....	.....	....	.....	6	.....	2	7	14	1,323	3	5	.....	Egypt, Syria, Palestine, Asia Minor, Turkey.
Leipsic [illegible]	1836	186,303	19,138	65	2	.....	9	21	22	102	28	950	978	1,147	46	271	....	13,568	24,147	.....	569	....	1,591	...	.....	2	65	395	20,587	2	2	.....	India, British and German East Africa.
Liebenzell [illegible]	1899	35,000	946	5	.....	.....	1	4	4	14	2	35	37	31	4	35	....	986	2,744	.....	86	37	258	....	.....	1	29	42	1,648	..	3	.....	Micronesia (China, see China Inland Mission).
Moravians‡ [illegible]	1732 1906	276,157	230,017	144	1	.....	35	168	12	360	42	64	106	466	157	164	....	34,157	21,757	104,129	605	95	1,323	190	24,246	6	112	365	31,954	2	..	.....	India, South and Central Africa, West Indies, South and Central America, Australia, Indians, Eskimos.
Neukirchen* [illegible]	1886	28,289	3,391	21	.....	.....	13	31	1	66	....	24	24	90	17	21	....	1,653	2,598	.....	339	....	.....	....	.....	2	.....	22	1,111	..	..	.....	New Guinea, Queensland.
[illegible]schen [illegible]	1881	34,000	340	30	1	.....	.....	21	6	58	.....	24	24	132	16	33	....	1,336	508	.....	45	....	200	....	.....	1	.....	36	.....	..	..	.....	Java, British and German East Africa.
North German [illegible]	1836	74,202	14,309	25	....	.....	3	18	8	54	6	246	252	306	8	170	....	4,546	4,896	.....	699	308	675	2	.....	2	87	185	8,095	..	8	.....	German and British West Africa.
Rhenish [illegible]	1828	369,890	61,640	166	3	.....	15	155	21	360	28	2,118	2,146	2,806	116	589	....	29,756	97,088	.....	8,585	6,907	21,478	....	33,666	11	436	752	12,512	2	2	15,196	South Africa, Dutch East Indies 15), China.
Seven Other Societies [illegible]		48,110	6,590	13	1	.....	46	28	33	125	....	26	26	199	40	103	....	2,630	3,544	.. ..	171	293	197	52	.....	....	-	33	1,325	1	2	.....	
Total		2,002,278	340,534	769	16	....	186	776	336	2,083	194	7,180	7,674	9,757	655	2,899	37	211,432	263,098	182,978	17,152	17,059	49,986	731	67,703	51	1,291	2,887	156,897	24	30	.....	
2. Switzerland																																	
Basel Society [illegible]	1815	446,675	106,487	153	4	.....	83	130	29	399	50	1,704	1,754	2,133	69	712	....	36,916	28,663	.....	2,322	525	.....	....	4,647	13	3,510	699	41,548	8	8	.....	India, China, German 12) and British West Africa
Mission Romande [illegible]	1875	63,483	19,386	17	3	....	9	25	17	71	3	91	94	165	14	66	....	2,216	.....	.....	141	....	2,530	....	.....	2	60	80	2,853	3	7	.....	South Africa, Portuguese East Africa.
Total (incl. one other small soc.).	....	510,158	126,073	170	7	.	92	133	46	470	53	1,795	1,848	2,318	83	778	....	39,132	28,663	.....	2,463	525	2,530	..	4,647	15	3,570	779	41,101	11	15	.....	
3. France																																	
Paris Society [illegible]	1822	190,000	50,000	66	....	.....	29	71	24	190	62	992	1,054	1,244	63	432	....	36,889	.....	.....	1,760	2,639	12,036	....	.....	10	498	410	26,935	..	..	.....	Africa (5), Melanesia (2), Polynesia
Total (incl. one other small soc.).	....	192,611	30,083	67	.	.	30	73	26	196	62	992	1,054	1,214	63	432	....	36,889	.....	.....	1,760	2,639	12,041	7	320	11	305	410	26,935	.	1	.....	
4. Netherlands																																	
N. Mennonite Union [illegible]	1847	21,000	.....	9	1	.....	1	9	2	22	....	15	45	67	6	14	....	.....	779	1,243	49	....	.....	....	.....	1	40	14	1,150	4	3	.....	Dutch East Indies (2).
N. Missionary Union* [illegible]	1858	38,930	.....	13	.....	.....	1	9	4	27	....	79	79	106	10	16	24	1,304	1,282	9,000	297	....	.....	....	.....	5	33	29	1,557	4	4	.....	Dutch East Indies.
Netherland Society [illegible]	1797	62,672	.....	18	2	1	9	26	9	65	....	648	648	713	26	364	....	199,498	.....	.....	936	6,903	2,169	....	.....	5	150	282	16,108	5	25	.....	Dutch East Indies (3).
Utrecht Union [illegible]	1859	43,413	.....	15	1	.....	....	16	....	32	....	139	139	171	15	124	....	11,316	.....	.....	179	530	504	....	.....	2	30	121	3,743	2	15	.....	Dutch East Indies (2), Dutch New Guinea.
Five Other Societies [illegible]	....	45,756	12,980	19	.. ..	.....	1	18	....	38	2	312	314	352	20	177	9	26,985	1,096	.....	1,031	3,984	.....	15	364	1	60	173	12,286	7	8	.....	
Total [illegible]	....	211,771	12,980	71	4	1	12	78	15	164	2	1,223	1,223	1,409	77	695	33	289,103	5,157	10,215	2,492	11,417	2,973	13	361	11	313	621	35,144	22	53	.....	
5. Scandinavia																																	
Danish Society [illegible]	1821	107,623	4,699	21	4	.....	1	23	12	69	2	201	208	277	17	32	6	820	1,207	.....	128	....	.....	32	1,227	4	108	57	2,400	1	4	42,489	India, China
Four Other Danish Societies [illegible]	....	12,554	.....	3	1	1	....	4	7	16	....	23	23	39	5	3	....	51	66	500	.....	....	.....	....	.....	....	...	10	314	1	1	.....	
Norwegian Lutheran China Mission*	1870	41,084	.....	....	.....	.....	10	8	5	23	....	24	24	47	8	....	10	298	50	1,192	.....	....		....	.....	....	30	7	108	..	..	.....	China
Norwegian Miss. Society [illegible]	1842	214,400	10,000	70	2	.....	....	60	30	162	88	1,213	1,301	1,463	47	1,003	1,003	.....	78,005	.....	.....	....	3,432	800	20,000	....	....	....	3,911	3	..	.....	South Africa 12), Madagascar, China.
Three Other Norwegian Societies [illegible]	....	20,120	330	7	.....	.....	3	6	8	24	4	81	85	109	11	68	....	.....	1,158	.....	189	99	438	....	.....	1	4	21	706	1	..	.....	
Church of Sweden Mission [illegible]	1874	85,110	2,926	21	1	.....	1	18	17	58	6	242	248	306	94	253	....	2,866	6,491	8,278	379	281	1,787	17	475	1	28	111	4,199	1	1	.....	India, Ceylon, South Africa.
Swedish Miss. Union [illegible]	1878	96,093	1,203	54	(11)	....	....	33	36	123	....	256	256	379	20	208	15	3,104	.....	12,660	666	....	.....	28	1,661	3	97	229	5,822	8	..	13,173	China, Chinese Turkestan, Belgian and French Kongo, Russia
Swedish National Society [illegible]	1856	106,378	15,360	31	.. ..	.....	6	28	31	96	5	212	217	313	22	20	....	1,591	3,418	5,000	319	....	.....	53	1,346	2	42	28	2,348	5	13	40,100	India, East Africa (3).
Six Other Swedish Societies [illegible]	....	35,297	249	9	1	.....	9	16	17	52	2	146	148	200	17	28	....	1,393	.....	1,662	11	....	.....	33	836	1	4	37	254	2	2	.....	
Finnish Miss. Society [illegible]	1859	75,917	862	25	...	2	....	18	21	66	....	146	146	212	11	47	11	1,261	1,366	2,750	251	....	578	....	.....	....	.....	47	2,346	1	2	.....	German Southwest Africa, China.
Lutheran Finnish Society [illegible]	1873	15,000	.....	1	....	....	2	3	3	9	....	2	2	11	3	3	1	18	5	.....	7	....	1	7	404	....	....	....	.....	..	..	.....	Japan
Total [illegible]	....	810,266	35,629	245	9	3	32	217	192	698	112	2,346	2,638	3,536	233	1,663	1,045	11,402	91,766	32,042	1,950	580	6,236	970	25,949	14	313	517	24,908	23	23	.....	
Total, Continent of Europe		3,727,081	763,299	1,323	36	4	332	1,229	615	3,631	423	14,036	14,439	18,090	1,134	6,469	1,116	617,978	586,684	223,263	25,817	32,030	73,766	1,743	98,985	105	5,994	3,241	288,285	80	124	..	
IV—AFRICA																																	
Dutch Reformed Church of S. A.	1824	120,000	30,000	129	(3)	.....	11	109	28	277	....	1,627	1,627	1,904	154	603	122	35,781	.....	.....	697	725	7,950	356	30,154	3	180	514	56,187	3	13	.....	South Africa (2), South Central Africa (3).
S. A. Compounds and Interior Mis.*	1896	20,000	2,050	1	.	.....	17	7	....	25	....	90	90	113	16	38	32	1,208	600	4,250	.....	....	.....	....	.....	2	32	74	3,000	..	..	.....	South Africa (21, Portuguese and British East Africa
S. A. General Mission*‡ [illegible]	1889	63,300	.....	9	1	...	17	20	14	61	....	57	57	118	25	50	22	918	3116	5,000	.....	....	.....	....	.....	....	.....	22	659	..	1	.....	South Africa.
Other South Africa Societies [illegible]	....	45,529	a 507,855	86	1	.....	3	34	3	129	112	2,224	2,336	2,465	81	1,389	278	188,707	83,464	.....	.....	....	.....	683	30,531	1	15	2,658	73,782	..	1	.....	
Societies in Other Parts of Africa.	....	61,219	.....	...	...	...	5	....	24	29	21	135	156	185	24	5	19	4,907	.....	.....	.....	....	.....	48	2,146	....	...	16	610	..	2	.....	
Total		310,048	339,905	223	2		53	170	71	521	133	4,135	4,266	4,567	305	2,083	303	231,351	84,370	9,250	697	725	7,930	1,087	62,831	6	227	3,264	131,238	3	17	.....	
V—ASIA																																	
Syrian Orphanage, Jerusalem [illegible]	1860	50,000	.....	2	.. ..	.....	16	5	5	28	1	10	11	39	1	1	1	120	350	131	.....	....	.....	....	.....	1	17	4	292	..	..	.....	Palestine.
Other Societies in Turkey [illegible]	....	17,462	7,478	...	2	1	....	2	4	9	4	20	24	33	8	3	5	550	.....	.....	....	....	.....	8	443	....	.....	3	54	3	3	.....	
Austrian Societies in China [illegible]	..	105,831	12,000	15	3	.	6	18	40	82	4	110	114	196	21	25	11	562	.....	1,900	.....	....	.....	6	350	10	696	15	1,437	3	1	.....	
Five India Societies‡ [illegible]	. ..	97,738	.....	8	.....	.....	11	4	2	25	5	294	299	321	15	228	7	.....	14,990	30,000	.....	....	.....	....	.....	....	.....	78	871	..	..	.....	
Ten Independent India Societies [illegible]	..	48,447	.....	5	1	4	11	13	26	60	2	68	70	130	15	15	13	129	332	.....	.....	....	.....	28	1,305	....	.....	10	272	2	8	.....	
Fourteen Indigenous India Societies (including Ramabai Mission). [illegible]	. ..	40,472	10,895	..	....	1	6	4	19	30	7	328	333	365	6	67	42	2,170	3,749	6,500	.....	....	.....	36	2,558	3	218	105	3,516	1	3	.....	
Six Ceylon Societies [illegible]	....	1,100	8,560	1	.....	..	....	1	51	53	5	33	58	111	6	1	300	.....	.....	.....	.....	....	.....	....	.....	2	281	....	.....	..	..	.....	
Japan Miss. Soc., Kumiai Church [illegible]	1870	.....	54,198	..	....	....	....	....	....	....	80	22	102	102	....	....	91	17,816	.....	.....	1,238	75	.....	118	7,996	2	68	16	1,879	..	..	.....	Japan
Nihon Kirisuto Kyokwai Dendo Kyoku [illegible]	1894	.....	55,485	....	....	....	....	....	....	....	132	275	407	407	....	....	190	18,460	2,217	.....	1,940	....	.....	431	20,163	9	181	27	3,228	..	..	.....	Japan
Oriental Missionary Union [illegible]	1901	.....	20,000	3	.....	....	1	5	2	9	12	60	72	81	30	60	30	.....	.....	.....	.....	....	.....	50	.....	1	35	....	.....	..	..	.....	Japan, Korea.
Japanese Y. M. C. A., National Bu.	1903	.....	29,850	8	.....	....	1	8	....	17	....	15	15	32	23	....	....	7,250	.....	.....	.....	....	.....	....	.....	19	307	....	.....	..	..	.....	Japan.
Six Other Japan Societies [illegible]	....	2,304	47,000	4	.....	.....	4	5	10	23	1	55	56	79	12	....	....	1,725	.....	.....	.....	....	.....	3	45	1	1,032	....	.....	..	..	.....	
Three Korea Societies [illegible]	.	.....	10,917	1	..	..	1	1	2	5	2	56	58	63	3	100	46	1,408	.....	.....	.....	....	.....	....	.....	....	.....	....	.....	..	..	.....	
Reformed Church of the Netherlands East Indies* [illegible]	..	.....	.....	21	.	.	.	....	....	21	80	.. ..	80	103	....	....	....	224,135	.....	.....	.....	....	.....	....	.....	....	.....	....	.....	..	..	.....	Dutch East Indies.
Total		368,631	234,313	70	6	6	57	64	161	364	333	1,366	1,701	2,065	140	500	756	324,323	21,638	38,531	3,178	73		660	33,060	48	2,833	258	12,034	9	15	..	
VI—AUSTRALIA AND NEW ZEALAND																																	
Australian Board of Missions* [illegible]	1850	45,794	.....	35	....	.. ..	20	10	23	88	....	712	712	800	24	75	4	3,791	.....	25,000	.....	....	.....	....	.....	....	.....	28	1,585	..	4	....	Melanesia, Australia (Aborigines).
Melanesian Mission ..	1849	72,830	1,465	26	.. ..	.....	...	22	....	48	22	662	684	732	12	31	....	2,919	10,769	4,953	113	279	370	....	.....	....	.....	254	.....	2	..	.....	Melanesia (51.
New Zealand Maori Miss. Board*	1904	21,000	3,000	11	.. ..	.....	.. ..	11	....	22	41	174	215	237	9	99	48	1,400	.....	12,700	.....	....	.....	....	.....	1	....	2	.....	..	..	.....	New Zealand (Maori)
Seven Baptist Societies [illegible]	. ..	45,893	.....	10	2	1	....	10	17	40	8	153	161	201	11	14	4	895	.....	.....	.....	....	.....	37	966	2	63	50	1,211	1	2	.....	
Methodist Miss. Soc. of Australasia	1855	118,450	72,774	37	.....	.....	6	27	23	93	117	1,398	1,515	1,608	1,065	643	1,065	40,229	6,931	.....	346	925	13,666	1,373	33,960	12	315	1,399	29,161	..	..	.....	Melanesia (4), Polynesia (2).
New Hebrides Mission* [illegible]	1848	45,000	.....	Reported under appointing Societies							....	350	350	350	27	....	....	20,000	5,000	.....	.....	....	.....	....	.....	....	.....	....	.....	..	..	.....	New Hebrides.
Presbyterian Church of Victoria	1860	21,164	6,171	16	1	.....	2	9	8	36	1	250	251	257	10	358	30	4,000	.....	17,371	.....	66	2,764	316	10,723	1	84	8	347	4	9	.. ..	Korea, Melanesia, Australia (Chinese and Aborigines).
Presbyterian Church of New Zealand	1859	43,794	....	12	2	.....	....	10	5	29	....	122	122	131	7	19	....	1,317	.....	2,863	.....	....	.....	....	.....	....	...	7	155	..	1	.....	China, Melanesia, New Zealand (Maoris and Chinese).
Six Other Presbyterian Churches [illegible]		25,192		9	2	1	3	7	9	31	1	125	126	157	17	48	....	976	.....	.....	.....	....	.....	....	.....	....	.....	32	1,577	1		.. ..	
Four Other Societies [illegible]		12,455		4	1		14	8	9	36	....	57	57	93	11	47	....	306	.....	.....	.....	....	..	....	.....	....	.....	4	143	..	..	.....	
Total		301,779	83,410	160	6	2	45	114	94	423	190	4,003	4,193	4,616	1,193	1,336	1,131	75,823	22,700	87,857	469	1,270	16,700	1,226	43,699	16	492	1,784	34,379	8	16	.. ..	
CHRISTENDOM																																	
Canada [illegible]		648,010	31,447	148	30	11	41	167	144	541	71	985	1,056	1,597	96	405	124	15,209	10	9,044	911	12	6,394	474	13,407	13	1,302	360	9,304	23	35	.. ..	
United States [illegible]		14,942,523	3,941,585	2,330	236	113	331	2,475	2,108	8,053	2,497	55,334	57,831	65,884	2,024	11,420	8,314	781,434	199,116	308,572	46,553	27,983	279,658	18,256	892,600	233	19,944	10,991	100,560	255	338	.....	
South America, West Indies, etc [illegible]		57,281	39

STATISTICS OF THE PROTESTANT FOREIGN MISSIONARY SOCIETIES OF THE WORLD FOR 1912

COLLECTED AND TABULATED FOR "THE MISSIONARY REVIEW OF THE WORLD" BY REV. LOUIS MEYER, D.D.

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[See Editorial Note on page 2]

Name of Organization (Abbreviated)	Date of Organization	Total Home Income in Dollars	Total Income from the Field in Dollars	Foreign Missionaries: Ordained	Foreign Missionaries: Physicians Male	Foreign Missionaries: Physicians Female	Foreign Missionaries: Laymen	Foreign Missionaries: Wives of Missionaries	Foreign Missionaries: Unmarried Women	Foreign Missionaries: Total	Native Workers: Ordained	Native Workers: Other Helpers	Native Workers: Total	Total Force on the Field	Stations	Outstations	Organized Churches	Communicants	Total Number of other Baptized Christians	Other Adherents	Number Heathen Baptized Last Year: Adults	Number Heathen Baptized Last Year: Children	Catechumens at Close of Year	Sunday-schools	Pupils in Same	Colleges, Theological Seminaries, Training Schools	Pupils in Same	Other Schools	Pupils in Same	Hospitals	Free Dispensaries	Treatments	Foreign Countries in which Missions are stationed and number of Missions
I—AMERICA																																	
1. Canada																																	
Canadian Baptist	1912	120,000	2,800	31	(1)	(5)	....	25	39	95	5	436	494	589	24	200	17	8,500	.....	5,900	272	....	.....	403	11,250	3	1,200	212	5,290	6	..	25,000	India, South America
Church of England in Canada	1181	136,507	516	18	4	(1)	....	12	21	55	2	9	11	66	19	4	....	18	40	1,750	46	4	25	....	900	4	169	7	....	3	3	.....	Japan, China, India, Palestine, Africa (2)
Methodist Church	1824	160,000	2,463	55	15	3	19	69	41	202	61	80	141	343	25	84	11	168	.....	1,394	93	8	662	63	3,252	4	46	71	2,410	5	9	.....	China, Japan.
Presbyterian Church	1844	215,570	25,668	42	10	7	7	52	40	168	....	408	408	572	19	115	46	6,523	.....	....	....	....	5,707	....	.....	4	87	62	1,719	10	16	252,412	China (3), Formosa, Korea, India
Two Other Societies	....	15,933	....	1	1	1	(5)	6	3	25	....	2	2	27	9	....	....	.....	.....	.....	.....	....	.....	8	.....	....	....	8	85	1	7	.....	
Total		648,010	51,447	148	30	11	41	167	144	541	71	953	1,956	1,591	96	403	124	15,209	40	9,944	911	12	6,394	474	15,407	15	1,592	360	9,304	23	35	.....	
2. United States																																	
Seventh Day Adventist	1863	337,584	135,235	106	17	7	190	196	70	586	46	928	974	1,560	140	145	413	14,461	3,104	17,565	2,679	....	....	739	16,451	63	721	192	6,350	4	8	.....	Mexico, Asia, Australia, Europe, South America
American Advent	1897	23,000	700	2	..	.....	2	3	6	13	....	40	40	53	3	8	9	700	.....	.....	84	....	400	9	900	2	120	12	740	..	..	.....	China, Cape Verde Islands.
American Baptist	1814	1,130,051	818,422	240	1351	(18)	34	239	181	714	....	5,436	5,436	6,150	128	2,614	1,434	156,892	.....	.....	9,371	....	..	1,935	67,897	28	1,558	2,099	61,928	19	33	47,760	Burma, Assam, South India, Bengal, China (1), Japan, Kongo Philippines
Ben. Miss. Board Ch. of Brethren	1884	89,360	340	18	..	...	....	18	11	47	1	77	78	125	20	....	13	1,112	.....	.....	350	....	..	51	.....	1	24	63	1,100	..	3	.....	China, India, Europe (3)
National Baptist Convention	1880	23,499	1,700	..	....	....	....	....	....	.....	43	451	494	494	51	83	43	14,700	.....	.....	1,100	....	....	....	.....	....	....	....	.....	..	..	.....	Africa (4), South America (2), West Indies
Seventh Day Baptist	1842	18,019	2,300	2	.....	2	2	2	2	10	1	25	26	36	5	..	5	130	.....	250	3	....	7	5	200	....	.....	5	104	..	1	5,484	China, Dutch East Indies, Western Africa.
Southern Baptist	1845	580,408	27,872	101	12	2	2	104	46	267	112	465	577	844	342	826	342	24,639	.....	.....	4,300	....	....	422	14,562	20	819	217	5,765	6	13	51,770	China (4), Africa, Japan, Mexico (2), South America (3), Europe
Two Other Baptist Societies	....	3,000	.....	6	..	..	1	5	4	16	...	5	5	21	5	6	1	236	50	.....	.....	...	.. ..	9	180	....		4	80		..	.....	
Christian Church Mission Board	1878	19,827	1,137	6	..	.....	....	6	2	14	18	5	18	32	7	34	18	1,029	.....	.....	103	....	.....	41	2,832	1	....	....	.. ..	..	..	.....	Japan, Porto Rico.
American Board	1810	1,062,143	314,040	175	25	12	17	194	198	621	322	4,711	5,033	5,654	102	1,357	621	77,651	.....	165,161	.. ..	....	..	1,281	81,789	32	3,732	1,345	65,166	29	30	372,254	Africa 131, Turkey (4), India (2), Ceylon, Japan, China (4), Philippines, Micronesia, Mexico, Europe (2).
Hawaiian Evangel. Assn.*	1823	39,951	.....	20	..	..	3	..	1	24	55	59	114	138	8	81	102	8,231	.....	....	269	388	.. ..	114	9,143	....	.. ..	6	450	.	..	.....	Chinese, Japanese, Hawaiians in Hawaii.
Christian Woman's Board	1874	324,000	12,000	16	....	(4)	....	15	41	73	....	174	178	251	20	40	50	4,616	.....	.....	325	....	.....	71	3,975	3	430	39	3,000	5	7	100,000	India, New Zealand, Africa, Mexico, South America, West Indies (2)
Foreign Christian Miss. Soc.	1875	353,127	47,601	82	116)	.....	....	68	29	171	....	1,085	1,085	1,256	32	232	155	13,568	.....	.....	.....	....	..	253	18,408	12	599	87	4,882	23	..	153,287	Japan, China, Tibet, India, Philippines, Africa, West Indies, Europe (3). *
Evangelical Association	1875	36,663	7,366	7	2	.. ..	.. ..	8	11	28	28	19	47	75	22	30	13	.....	1,161	.....	121	10	143	55	3,140	1	47	3	275	..	1	.....	Japan, China.
United Evangelical Church	1894	37,831	....	8	1	.	1	7	3	20	.	22	22	42	5	6	6	185	15	400	22	...	49	7	391	....	.	7	184	1	1	3,000	China.
Friends of Philadelphia	1882	17,487	468	3	..	....	1	3	4	11	....	59	59	70	2	8	6	46	715	3,063	.. ..	....		25	2,098	....	.. ..	1	82	..	..	.....	Japan
American Friends	1894	94,400	17,400	26	3	5	8	24	22	88	7	258	265	353	31	72	29	3,962	.. ..	10,000	.....	....	....	91	5,248	....	....	41	2,109	2	2	....	Palestine, Japan, Cuba, India, Africa, Mexico, West Indies (2), Guatemala, Alaska
German Evangelical Synod	1865	34,169	3,000	10	..	..	....	5	5	20	....	230	230	250	6	61	6	2,068	1,371	.....	71	119	143	....	1,567	1	10	63	3,398	.	3	.....	India.
Augustana Synod, China Miss.	1902	22,007	.....	4	2	.....	1	3	4	14	....	12	12	26	5	3	4	.....	99	.....	59	....	....	5	.....	....	.....	4	.....	1	2	5,000	China.
General Council Luther Ch.	1869	60,000	8,000	12	.. ..	3	....	7	10	32	2	375	377	409	16	521	311	10,292	7,326	.....	183	626	2,436	170	3,191	....	.....	212	6,373	1	2	21,000	India, Japan.
General Synod Luther Ch.	1842	100,699	21,750	21	.	2	....	19	13	55	3	770	773	828	9	511	542	15,126	.....	42,299	1,045	2,348	1,820	310	18,917	5	101	321	9,865	1	2	61,498	India, West Africa
Hauges Norwegian Luth. Synod*	1891	24,529	..	5	2	..	1	5	5	18	....	82	82	100	4	39	4	567	.....	2,200	.....	....	....	....	1,150	1	30	....	.....	..	..	.....	China
Missouri Synod	1877	22,566	.....	11	..	....	....	8	..	19	....	43	43	62	5	7	....	464	.....	.....	.....	....	.....	....	.....	1	...	24	995	..	..	.....	India
Porto Rico Mission, Ben. Council	1898	13,000	500	2	....	....	....	2	1	5	....	8	8	13	3	9	7	311	.....	.....	27	....	.....	10	160	1	6	2	130	..	.	.....	Porto Rico.
Scandinavian Alliance Miss.	1891	10,000	.. .	10	.....	.. ..	7	12	12	41	5	81	86	127	11	12	5	774	.....	2,635	.....	....	....	9	250	2	.....	20	1,115	..	..	.....	Japan, India, Transvaal, Venezuela
Swedish Mission Covenant	1885	111,528	66	12	.....	.....	1	10	7	30	....	42	42	72	6	14	3	546	.....	1,900	.....	....	....	....	.....	1	24	....	....	1	1	.....	China, Alaska.
United Luther. Synod in the South	1892	20,000	700	5	..	.....	..	3	....	8	2	11	13	21	4	7	3	400	800	. ....	16	8	.....	10	217	1	8	1	220	..	.	.....	Japan
United Norwegian Luther Ch.	1890	84,548	702	20	1	.....	2	19	14	56	6	131	137	193	12	76	12	1,293	751	2,995	293	....	578	....	.....	5	289	13	450	1	6	.....	China, Madagascar.
Six Other Lutheran Societies	...	49,000	.....	21	4	.....	6	18	18	67	8	93	101	168	16	57	8	1,151	784	2,500	...	....	.....	4	300	2	12	18	500	2	3	.....	
American Mennonite	1899	16,623	.. ..	6	3	....	1	6	4	20	....	40	40	60	4	....	1	488	.....	690	25	....	....	17	600	2	22	11	655	1	3	18,000	India
General Conference Mennonites	1900	25,000	. .	4	.....	.....	....	4	1	9	....	18	18	27	3	2	2	197	.....	.....	.....	....	.....	5	247	....	....	6	165	.	..	.....	India.
Methodist Episcopal	1819	2,450,381	817,666	329	37	39	70	351	412	1,238	1,052	8,274	9,326	10,564	198	1,041	2,134	174,876	177,818	113,715	20,016	18,895	156,856	6,673	333,320	48	2,597	2,616	82,869	37	35	325,891	China (5), Japan (12), Korea, India (7), Philippines, Africa (4), Malaysia, South America (3), Mexico, Europe (12).
Methodist Episcopal, South	1845	894,777	59,248	107	(7)	(1)	....	96	151	354	139	831	970	1,324	46	200	643	29,835	.....	.....	.....	.....	.....	580	33,515	....	.....	137	10,162	8	..	60,000	China, Korea, Japan, Brazil, Mexico, Cuba
African Methodist Episcopal*	1844	15,015	4,762	6	.. ..	.. ..	8	8	2	24	12	23	35	59	10	73	....	2,796	.....	5,600	.. ..	.. ..	..	267	8,752	....	.. ..	14	830	..	..	.....	Africa (2), West Indies, South America
African M. E. Zion Church*	1892	18,000	700	3	..	.....	....	2	....	5	5	8	13	18	3	5	11	349	631	717	.....	.. ..	..	7	182	....	.. ..	....	.. ..	.	..	.....	West Indies, Western Africa
Free Methodist	1882	54,412	1,707	21	2	.....	7	27	25	82	6	97	103	185	21	84	66	1,619	.....	4,592	227	..	.....	41	1,720	....	.	47	876		..	.....	Africa, India, China, Japan
Methodist Protestant	1880	23,414	1,763	3	.....	.....	....	3	....	6	16	18	34	40	4	42	17	1,609	326	.. .	111	30	265	46	2,770	2	640	2	40	..	..	.. ..	Japan.
Method. Prot., Woman's Board	1879	20,000	400	2	(2)	(6)	....	2	6	10	5	6	11	21	4	12	2	.....	.....	...	15	....	....	7	532	....	398	3	228	..	1	.....	Japan, China
Wesleyan Methodist	1889	18,000	.....	5	.....	1	....	5	5	16	....	10	10	26	2	9	2	.....	.....	.....	...	....	....	....	.....	....	.....	5	.....	..	..	.....	Africa, India.
Pentecostal Church of the Nazarene*	1897	16,000	.....	13	.....	.....	....	8	7	28	5	5	10	38	....	....	....	.....	.....	.....	.....	....	....	....	.....	....	.....	....	.....	..	..	.....	South Africa, Japan, India, Mexico, Cape Verde Islands
Associate Reformed Presb. Church	1873	23,246	420	5	.....	2	....	3	9	19	10	25	35	54	7	20	18	594	.....	... ..	142	60	.....	17	520	1	50	8	315	1	3	.....	Mexico, India.
Presbyterian Church	1837	2,877,845	501,192	141	76	26	39	385	215	1,082	277	4,764	5,041	6,123	162	....	....	115,976	.....	... ..	.....	....	60,734	3,451	155,667	....	....	1,707	55,982	71	96	463,782	China (7), Japan, Korea, India, Philippines, India (M), Persia, Siam, Laos, Syria, Western Africa, So. & Central America (5), Mexico, Chinese, Koreans, Japanese in U. S.
Presbyterian Church, South	1861	501,412	45,435	74	15	3	10	86	55	243	35	793	828	1,071	68	758	121	24,221	.....	59,284	.....	....	.. .	478	29,158	3	102	206	10,313	..	..	.....	Africa, Brazil (3), China (2), Japan, Korea, Mexico, Cuba
Reformed Presbyterian Church	1856	48,527	.....	11	3	3	2	15	11	45	....	55	55	100	6	10	3	438	.....	.....	.....	...	.....	15	.....	2	7	23	1,000	2	8	13,600	Syria, Asia Minor, China, Cyprus.
United Presbyterian Church	1858	364,340	232,620	51	8	4	9	58	71	201	96	1,278	1,374	1,575	24	830	125	39,984	.....	46,045	2,380	3,525	.....	316	23,725	9	1,824	401	22,372	6	13	192,572	India, Egypt, Egyptian Sudan.
Two Other Presbyterian Societies	....	8,386	675	1	.....	1	....	1	1	4	3	32	35	39	2	4	7	558	725	2,112	.....	....	.....	6	82	....	.....	8	160	..	1	.....	
Protestant Episcopal Church†	1821	784,883	130,470	87	14	....	44	72	98	315	151	710	861	1,176	93	324	....	12,066	.....	.....	1,002	1,951	....	248	15,603	8	....	233	10,605	7	11	140,000	Africa, China, Japan, Brazil, Mexico, Haiti, Cuba
Reformed Church (Dutch)	1832	287,769	13,018	36	111)	(7)	15	41	38	130	44	636	680	810	24	330	45	5,721	.....	.....	.. ..	....	....	282	10,889	3	63	204	11,528	10	7	118,951	China, Japan (2), India, Arabia.
Reformed Church (German)	1878	126,000	2,500	20	2	...	2	20	18	62	18	125	143	205	6	73	9	2,400	3,096	5,000	173	(1)	..	67	3,096	6	810	....	.. ..	3	2	6,500	China, Japan.
Two Reformed Episcopal Societies	.	52,100	. ....	3	....	.....	6	7	4	20	....	18	18	38	3	4	1	81	.. ...	379	.....	....	7	136	.....	....	.....	....	.....	1	1	.....	
United Brethren in Christ	1853	99,881	13,239	25	(2)	(1)	3	24	14	66	22	124	146	212	18	129	86	4,868	294	11,760	724	....	.....	108	6,026	1	134	46	1,846	..	7	26,821	West Africa, China, Japan, Philippines, Porto Rico
Ten Other Denominational Societies	. . .	67,199	.....	51	3	1	12	37	53	157	6	203	209	366	42	63	18	6,107	.....	.....	....	....	....	55	2,343	1	50	86	4,350	2	4	....	
Africa Inland Mission†	1859	25,000	.....	6	2	2	16	22	12	60	....	40	40	100	12	....	3	100	.....	400	.....	...	.....	9	.....	3	.....	12	.....	..	9	....	Belgian Kongo, German and British East Africa
American Bible Society	1816	386,300	66,746	27	1	.. ..	3	25	1	57	....	815	815	872	25	320	.. ..	.. ..	.....	.....	.....	....	....	....	.....	....	....	....	.....	..	..	.....	Turkey, South America, Central America, West Indies, China, Korea, Japan, Egypt, Arabia, Siam, Laos, etc. 145 countries.
Christian and Missionary Alliance	1887	307,104	10,000	95	....	.....	....	90	73	258	40	335	375	633	89	148	60	4,500	.....	6,500	250	....	1,200	99	4,500	....	.....	149	2,785	..	..	...	West Central Africa, India, China, Japan, South America (3), Palestine
Distribution Fund	1909	15,000	.....	1	....	.....	1	....	....	2	....	.....	.....	2	....	..	....	. ....	.....	.....	.....	....	.....	....	.....	....	.....	....	.....	..	..	....	China.
Foreign Department, Y. W. C. A.	1906	51,885	.....	.	.....	.. .	....	...	26	26	....	.....	.....	26	26	...	....	....	.....	.....	.....	....	.....	....	.....	....	.....	....	.....	..	..	.....	India, Ceylon, China, Japan, Argentina
Internat'l Y. M. C. A. For. Work	1889	299,367	.....	...	.....	...	127	.. .	.. .	127	....	.....	.....	127	.. .	....	....	.....	.....	.. .	.....	....	.....	....	.....	....	.....	....	.....	..	..	.....	Argentina, Brazil, Chile, Cuba, West Indies, Mexico, Ceylon, India, China, Japan, Korea, Levant, Philippines, Uruguay.
Woman's Union Miss. Soc.	1860	75,341	12,609	...	.....	17)	....	....	35	35	....	152	152	187	7	12	....	.. ..	.....	.....	50	....	.....	207	3,506	5	194	256	1,718	4	3	47,359	India, China, Japan.
Yale Mission in China	1902	19,994	.....	3	3	.....	3	4	1	14	....	6	6	20	1	....	....	.....	.....	.....	.....	....	.....	....	.....	1	70	....	.....	6	1	10,000	China.
Other Christian College Missions		103,418	256,836	13	10	.....	68	29	16	136	1	115	116	252	6	....	....	.....	.....	.....	.....	....	.....	3	916	7	2,400	12	1,013	3	2	.....	
Ten Other Interdenom. Societies		81,115	2,484	30	10	....	26	28	24	118	....	97	97	215	83	38	....	1,066	.....	.....	.....	....	.....	41	752	....	.....	....	.....	3	3	.....	
Total		14,942,523	5,641,585	2,350	258	115	751	2,475	2,108	8,057	2,497	35,354	37,951	45,988	2,024	11,420	8,514	781,454	199,116	508,372‡	46,585	27,985	229,688	18,756	892,600	255	19,944	10,991	400,560	255	536	.....	
3. West Indies, Central and South America																																	
Sea Societies actually doing work in foreign countries or among bona fide immigrants		17,291	31,282	58	.....	..	....	51	43	152	35	515	550	702	80	198	....							47	7,013	1	12	87	16,811	..			
II—GREAT BRITAIN																																	
1. England																																	
Baptist Missionary Society (including Zenana Mission)	1792	509,465	34,451	191	(20)	(3)	4	142	122	459	41	1,204	1,245	1,701	81	1,143	....	22,970	.....	44,000	1,887	....	.....	....	15,210	61	327	145	32,385	11	21	.....	India, Ceylon, China, Belgian and Portuguese Kongo, Jamaica, Europe (2).
Other Baptist Societies	....	36,047	3,572	7	.....	.....	1	1	4	18	8	109	117	135	1	42	6	824	.....	3,500	81	....	.....	48	1,639	2	54	52	1,640	..		.....	
Christian Missions in Many Lands	1836	136,262	.....	...	6	1	220	180	100	507	....	.....	.....	507	160	....	....	.....	.....	.....	.....	....	.....	....	.....	....	..	....	.....	..	.	.....	India, China, Spain, Malaysia, Angola, Northern Rhodesia, Belgian Kongo, West Indies, Argentina, etc.
Propagation Society (S. P. G.)	1701	1,035,619	220,000	490	9	24	28	....	271	822	353	3,041	3,394	4,116	513	544	936	88,875	159,574	.....	6,797	15,709	31,433	....	.....	....	3,200	1,275	21,500	22	20	.....	India, China, Japan, Malaysia, Africa, West Indies, etc., etc. Total, 32
Church Society (C. M. S.)	1799	1,829,413	25,892	403	63	27	62	385	404	1,344	428	8,788	9,216	10,560	556	4,230	....	113,447	358,855	404,451	13,449	14,866	45,596	2,064	88,019	116	1,961	2,793	193,117	51	102	1,243,809	Africa (4), Egypt and Sudan, Palestine, Arabia, India (3), Ceylon, Mauritius, China (5), Japan (3), America (2).
South American Miss. Society	1844	76,443	22,946	16	(2)	.....	15	23	29	83	....	8	8	91	20	69	66	.....	.....	.....	.....	....	.....	....	.....	....	.....	8	.....	2	..	.....	Brazil, Uruguay, Paraguay, Argentina, Chile
Jerusalem and the East	1888	41,495	20,865	18	2	.....	5	2	7	34	1	43	44	78	9	10	....	.....	.....	.....	.....	....	.....	....	.....	....	.....	14	.....	..	..	.....	Palestine, Syria, Egypt
Universities Mission*	1858	125,000	.....	35	2	.....	27	50	54	168	23	257	280	448	20	219	....	8,629	3,039	32,307	.....	....	.....	238	10,830	1	50	104	5,359	3	6	.....	Nyasaland, German East Africa, Zanzibar.
Zenana Miss. Society (Ch. of Engl.)	1880	261,414	.....	..	.. ..	1171	....	....	300	300	....	1,051	1,051	1,351	60	11	....	...	.....	.....	.....	....	.....	....	.....	28	460	252	13,993	23	40	329,000	India, Ceylon, China
Seven Other Church of Engl. Soc.	..	70,200	.....	22	2	2	4	....	41	71	1	119	120	191	52	28	....	.. ..	.....	.....	.....	....	.....	....	.....	....	.....	....	.. ..	4	3	.....	
Friends' Foreign Miss. Ass.	1868	162,255	15,763	...	4	2	40	39	27	112	....	1,258	1,258	1,370	29	62	200	3,385	.....	20,493	.....	....	....	233	10,017	19	1,610	129	4,966	10	..	11,342	India, Ceylon, Madagascar, Syria, China.
Friends' Australasian (Pemba Dist.)	1886	14,200	.....	...	.....	.....	5	2	2	9	....	3	3	12	1	....	....	.....	.....	80	.....	....	.....	....	.....	....	..	....	.....	.	..	.....	East Africa.
Primitive Methodist	1842	54,045	10,000	29	1	....	....	20	18	68	7	50	57	125	21	55	....	2,300	.....	500	200	....	.....	50	3,000	2	.....	20	1,400	..	.	.....	Western, Southern and Central Africa.
United Methodist	1857	74,973	15,531	22	6	.....	....	26	5	59	29	629	658	717	346	236	387	16,688	.....	.....	603	109	10,411	136	6,531	5	325	129	3,198	5	5	55,000	China (4), Eastern and Western Africa
Wesleyan Methodist*	1813	993,757	1,044,425	319	.....	.....	19	185	12	535	301	5,134	5,435	5,970	620	3,416	....	110,671	259,029	.....	.. ..	....	.....	....	.....	....	...	1,938	116,147	..	..	.....	West Africa (3), South Africa (2), India, Ceylon, Burma, China, West Indies (5), South and Central America (3).
Presbyterian Church of England	1847	173,070	28,000	25	16	143	5	30	34	113	49	432	481	594	602	15	321	133	11,286	8,859	602	521	.....	49	1,567	7	256	193	4,681	14	1	160,086	China, Formosa, India, Straits Settlements.
British and Foreign Bible Society	1804	1,215,606	.....	18	....	.. ..	14	....	....	32	....	1,700	1,700	1,732	....	....	....	.....	.....	.....	.....	....	....	....	.....	....	.. ..	...	.....	..	..	.....	All countries, excepting U. S. A., Norway, Sweden and Denmark
British Syrian Mission*	1860	30,992	7,513	.	....	...	...	....	....	20	20	.	87	107	8	27	....	.....	.....	.....	.....	....	.. ..	23	801	2	119	40	3,139	.	2	.....	Syria.
China Inland Mission†	1865	365,683	85,457	356	118)	(2)	....	271	352	1,009	21	2,153	2,174	3,183	221	971	618	26,354	14,029	...	1,993	....	.	.. ..	....	....	...	308	6,217	6	30	.....	China (17), Japan.
Egypt General Mission	1897	16,015	4,535	.	1	1	2	4	19	32	....	22	22	54	6	6	....	.....	.....	.....	.....	....	.....	4	200	....	....	7	417	1	3	.....	Egypt.
English Council, Y. M. C. A.	1850	18,169	.....	..	.. ..	.....	13	8	...	21	..	.....	.....	21	8	7	....	.	.....	...	.....	....	.	....	.....	..	....	....	....	..	..	.....	India, Burma, Malaysia, China, Palestine, Egypt, British East Africa
India Christian Literature Soc.*	1858	60,257	.....	2	.....	...	....	1	3	6	....	191	191	197	2	39	....	.	.. ...	.....	.. .	....	.	....	.....	....	....	27	198		.	.....	India
Kurku

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DEC 28

Signs of the Times

SOME SIGNIFICANT SIGNS OF PROGRESS IN 1912

DEFEAT of the Moslem power in Europe by the Balkan Allies.
Control of Tripoli by Italy.
Division of control over Morocco between Spain and France.
Strengthening of work for Moslems in Egypt.
Remarkable progress of the Gospel in Kamerun, West Africa.
Growth of the Christian Church in British Central Africa.
Progress toward Christian Union in South Africa.

China

Leadership of Christians in the Chinese Republic.
Religious awakenings in Western China.
Increased demand for Christian Education in China.
Growth of Union Missionary work in China.
Progress of moral and social reforms in China.

India

Encouraging awakenings among the Telugus of India.
Consecration of V. S. Azariah as First Protestant Indian Bishop.
Signs of the breaking of the power of caste.
Congress of all religions in India.
Growing power of Christian Education in India.

Japan and Malaysia

Conference of religions in Japan.
Fortitude of Korean Christians under Japanese accusations.
Progress of Christianity among Moslems in Malaysia.

Europe

Greater Religious Liberty in the new Republic of Portugal.
Opening of Pastor Fetler's Baptist Hall in St. Petersburg.
Anti-Clerical Revolt in Belgium.
Conference of Missionary Societies in Great Britain.

America

Men and Religion Campaign in America.
Federal Council of Protestant Churches, Chicago.
Meeting of the Continuation Committee of the Edinburgh Conference—at Lake Mohonk.
Missionary Tour of John R. Mott and Sherwood Eddy.

The editors seek to preserve accuracy and to manifest the spirit of Christ in the pages of this Review, but do not acknowledge responsibility for opinions exprest, nor for positions taken by contributors of signed articles in these pages.—Editors.

MISSIONARY FIGURES FOR 1912

(See insert facing page 1)

THE Statistical Table of Protestant Foreign Missionary Societies of the World for 1912 has been built entirely anew. It includes only the actual Foreign Missionary Work of Protestant Foreign Missionary Societies throughout the earth, an attempt having been made to report only that part of the work of the societies which, after careful investigation, was found to be "Foreign Work." Thus, for instance, the great work of the Canadian Methodists among the Indians of the Canadian Northwest has not been counted; nor has the work of the five societies with headquarters in Spain and Italy, which receive their support from Great Britain and America. These are only doing that which in the real sense of the word must be called "Home Missionary Work."

The tables have been prepared with all possible care. Every society throughout the earth was requested to send its latest report to the compiler, who made a careful study of the reports, and, after having gathered from each report the figures, submitted them to the secretaries of the societies. The great majority of the societies responded at once with the latest reports (those who did not are marked with a cross + in the table), and the busy secretaries cooperated in a splendid manner with the writer, for which cooperation he hereby renders his heartiest thanks. A considerable number of the secretaries have asked for blanks that they may be able to secure from the field better information for next year's statistics. Thus we are quite sure that next year we will have a still more complete Table of Statistics than we have now. No effort has been made to fill out blank spaces by estimates of any kind. Wherever the reports furnished no figures, and wherever the secretaries reported personally "no information at hand," the writer simply left a blank space, thinking that the discerning reader would rather have blank spaces than mere estimates. The main columns pertaining to Incomes and to the number of Foreign Missionaries and Native Workers, and to Stations, Hospitals, and Dispensaries, will be found perfect, while those in regard to Schools, Communicants, etc., show more or less numerous blank spaces this year. In leaving these blank spaces, the writer has followed the example of *The World Atlas of Missions.*

Inasmuch as the tables this year have been prepared on a little different basis from that followed in former years; we have omitted the usual comparison with the figures published one, five and ten years ago. We can, however, note the following facts:—

The table shows a healthy increase of missionary activity throughout the earth. It reveals growing liberality of the Christian forces. A greater number of men and women are willing to go out into the field, and the increasing numbers of converts and communicants and of the pupils in the missionary schools prove clearly that the Spirit of the Lord is at work, and the seed sown is bringing forth fruit abundant unto Eternal Life, but, at the same time, a glance at the table shows that after all only a small part of the work which ought to be done by the Christian Church among the multitudes of non-Christians throughout the earth is being

performed, and that prayer should be made without ceasing that the Lord stir up His Church to greater zeal, to greater activity, to greater liberality, and to greater consecration in the service of the Master.

THE OUTLOOK IN TURKEY

WITHOUT doubt one of the most significant events of the year in its influence on the kingdom of God is the war of Greece and the Balkan Kings against the Turk in Europe. This subject is dealt with more fully elsewhere in this number and we here call attention to only one or two salient facts. The Turk has, for many years, been a barrier and a menace to Christianity. Oppression, bribery, persecution, massacre have characterized the Ottoman dealing with Christians, so that the prayer of missionaries has been that God would "turn and overturn" the evil rule of the Sultan's Government. This prayer has been abundantly answered in the uprising of the Young Turks and now in the victories of the Balkan armies. We can not doubt that God has in view great and blessed changes that will come out of this terrible bloodshed. The Ottoman Empire is suffering for the misdeeds of centuries, and out of the trouble and turmoil the hand of God is surely working out beneficent results.

In spite of the promises of religious freedom given by the reform government it has been as difficult as ever to obtain permission to establish Christian institutions; open-air Protestant meetings were stopt in Cæsarea, the Syrian Protestant College in Beirut has been denied permission to take over purchased property for church or school use; permission was also refused to build a hospital in Konia and other mission-stations make similar complaints.

In spite of Government opposition, however, the people of Turkey have been welcoming, more than ever, the opportunities offered by Christian missions. There are more Moslems in the college at Beirut, altho attendance at Bible-classes and chapel worship is strictly enforced. Turks and Kurds are attending mission-schools in large numbers; many hundreds of Bibles and Testaments are being sold to Moslems—in the city of Konia (Ancient Iconium) alone 1,500 were sold to Moslems in the last 12 months. The influence of Protestant schools and colleges is being more widely recognized and after the present war is over we believe that they will be more than ever patronized by all sects. Temptations will come to the Christian because of increased liberty and opportunity to secure wealth and advancement in the State. With education also may come growing self-sufficiency and rationalism—already it has begun to creep into Protestant pulpits—followed by infidelity in the pew. The faith of Moslems in their prophet and in the Koran is being shaken; will the faith in Jesus Christ, the Son of God, take its place? Imans and Mullahs are calling down curses in vain on those who disregard tradition and sacred law; will reverence for the law of God as revealed in the Bible take the place of that which is discarded? The day of opportunity is dawning. Will the Christian Church be ready to take advantage of it?

A YEAR OF THE REPUBLIC IN CHINA

IN October the republic of China had been in existence for a year, altho it has not yet been "recognized" and

many predicted that it would not last six months, probably not six weeks. At the expiration of a year from the declaration of a "republic" the men who began the work and who put it through are still to the front. Dr. Sun Yat Sen (Sun Wen, or Sun Chung Shan) unquestionably did more than any other single individual to bring about this mighty change. He has given himself with energy to the task of traveling through China, studying its conditions and its needs, and by his presence, his stirring addresses and his earnest private exhortations doing a great work of unification. Dr. Sun is an avowed socialist, a specialist in economic reforms, and is enthusiastic in regard to the necessity for a vast network of railways to overspread all China..

The National Assembly has risen to its duties in a way which no most ardent friend of China would have ventured to predict. It attacks questions of the utmost intricacy and difficulty with an offhand air of extreme confidence. As an avenue for accomplishing things the National Assembly leaves the American Congress out of sight.

The national system of education, much interrupted by the revolution, is once more in operation, with ideals which are gradually becoming elevated, but with resources which probably bear no relation to the magnitude of the vast task to be undertaken.

It is the general testimony that the Chinese are now more open-minded toward religion than at any previous period within foreign experiences. This does not mean a readiness to accept foreign dogmas or to accept anything, but it means that classes of Chinese hitherto untouched by Christian influences are moved to inquire what Christianity is. The Y. M. C. A. student summer conferences, followed up by other methods later in the year, are interesting incidents of this enlightening process. The Chinese churches tend more and more to call themselves "independent," but the meaning of this term is by no means as yet clear even to themselves. The great question is whether these bodies are able to stand for a positive faith, and to maintain true Christian standards among their members.

While perhaps the republic is not *assured,* it is on its feet, and shows its ability to remain there indefinitely. The capacity of the Chinese people is unlimited both for government and for social order.—*A. H. Smith.*

HALF A CENTURY IN SUMATRA

FIFTY years ago, on October 7, 1861, four Christian men counseled together concerning the work of God in the highlands of Si Pirok, on the island of Sumatra. Two, Klammer and Heine, were messengers of the Rhenish Missionary Society; Betz and Van Asselt were missionaries of a Dutch Society, but ready to aid the Rhenish missionaries in the new great task of taking the Gospel to the Bataks. This was the first conference of Rhenish missionaries that marked the opening of the first mission upon Sumatra.

Fifty years have passed and a flourishing native Church has arisen among the Bataks. Her members number 103,000, and out of her have come 29 ordained ministers and 659 missionary teachers and helpers. The one station of fifty years ago has grown to 41

missionary centers and 432 out-stations, upon which 55 European missionaries are at work, while 27,500 Batak children are pupils of the 494 missionary schools. A great training school for native evangelists and teachers and a well-appointed hospital stand in the valley of Si Lidung, and on the shore of Lake Toba have been erected a large asylum for unfortunate and helpless lepers and an extensive industrial school and printing-office. To the south the natives brought to Christ through the instrumentality of the Rhenish missionaries are successfully opposing the threatened progress of Islam, while to the north district after district is opening up into the preaching of the Gospel.

The forerunners of the Rhenish missionaries in the work among the Bataks were two American missionaries, Munson and Lyman, who came to the island in 1834, but soon fell victims to the cannibalism of natives.

THE FIRST GENERAL ASSEMBLY IN KOREA

IT was a noteworthy event in the history of Christianity in Korea when the first General Assembly of the Presbyterian Church convened Sunday, September 1, 1912; 118 pastors (including 50 foreign missionaries) and 123 elders were present. Dr. H. G. Underwood was elected as the first moderator, and Rev. Kil Moksa, of Pyeng-Yang, vice-moderator.

One of the striking features of the first Sunday session of the Assembly was an open-air meeting, consisting of the missionaries, the members of the Presbyterian church at Pyeng-Yang, and visitors. Three or four thousand persons were present at this service and a most profound impression upon the community was produced. (See illustration on page 30.)

The General Assembly of Korea consists of 7 Presbyteries, and these Presbyteries contain some of the largest Presbyterian churches in the world.

The Assembly decided to undertake missionary work among the Chinese, thus launching out on a distinct foreign-mission enterprize. The plan is to secure a definite field (probably in North China) and establish a station there. The work, however, will not be started until a sufficient sum is on hand to pay the expenses and it was proposed to begin the raising of money on November 12th, which is a sort of Korean Thanksgiving Day. The Presbyterian churches were asked to take a special offering for foreign missions on their Thanksgiving Day.

IN INDIA—THE CHRISTIAN CONGRESS

CONFERENCES and cooperation among Christian workers have come to be a recognized order of procedure. There are interdenominational and international conferences on religion, on missionary policy, on division of territory and on educational work. Such meetings are taking place in Africa, Japan, China, and elsewhere. Last October there were ten sections of the Christian Church in India that united in an Indian Christian congress, held in Madras. The speakers included ministers and missionaries and laymen. In the evening meetings the Lord's Prayer was expounded by 12 European and Indian teachers. Five hundred believers united in a Communion service, in which ministers of 8 different churches took part. This

Congress (which has been held annually for 25 years) proves an inspiring time of fellowship and instruction, as natives and European Christians unite in the worship of their one Lord. This Congress is doing much to break down denominational barriers on the mission-field.

RELIGIOUS LIBERTY FOR MADAGASCAR

THE French Government has adopted a decree for the regulation of public worship in Madagascar which will, in the opinion of friends of religious liberty in France who have seen it, constitute an important advance in the direction of religious liberty. The decree has not yet been officially published, but will appear shortly in the *Journal Officiel*. While it does not fully satisfy the wishes of our friends, it has been framed, we are assured, in a liberal spirit. The decree puts an end to the arbitrary régime which has hitherto prevailed in Madagascar, and having been adopted by the Conseil d'Etat in Paris, it will, as soon as it is promulgated, become a legislative enactment of the highest authority, which it will be impossible for any illiberal governor-general to set aside. On the other hand, there is not likely to be serious difficulty in obtaining any amendments which experience may prove to be necessary in order to carry out the intentions of the legislature—in this case the weighty body of French jurists known as the Conseil d'Etat.

PROGRESS TOWARD UNION IN CANADA

CANADA has taken the lead in active measures looking toward the closer cooperation and union among at least three of the Protestant denominations. Various bodies of Baptists, Congregationalists, Methodists and Presbyterians have already united in their own families, and nine years ago the Congregational, Methodist and Presbyterian Churches appointed committees to consider organic union, and these committees reported favorably and prepared a basis for union. The Baptists remained apart on account of close Communion, and the Church of England because of emphasis on the "historic Episcopate."

The basis of Union consists of 19 articles not so much as a hard and fast creed as a general basis of agreement. The Methodist and Congregational bodies have already voted in favor of union. The Presbyterians showed a minority of about one-third against union on the basis proposed, and the committee therefore determined that it is not practical at present. The Assembly last June declared in favor of union, but deemed it unwise to consummate it immediately. Recently three theological colleges in Montreal have united in a joint session; Presbyterians and Methodists are planning a similar step in Winnepeg and in Toronto and Vancouver. A Union hymn-book is proposed. If the three denominations unite the result will be a membership of over 600,000 as opposed to the 200,000 Anglicans and the 135,000 Baptists. Canada is in a marked degree a Christian country. Rev. Wm. T. Gunn, general secretary of the Congregational Union, reports that there is not a place of 150 inhabitants where Christ is not preached. The great task for the future is the education of the large immigrant population.

Drawn for the Missionary Review of the World

Williams Engraving Co., N.Y.

MAP TO ACCOMPANY ARTICLE BY DR. S. M. ZWEMER (Page 7)

The Moslems in China are more scattered than the map represents and are not, of course, under Christian government. All the territory where Islam prevails in North Africa and most of that in Asia, now under nominal Christian rulers, was formerly under Moslem rulers. Persia is practically controlled by Russia. Islam has also lost power in Southern Europe.

MECCA—CONSTANTINOPLE—CAIRO

THREE STRATEGIC CENTERS OF THE MOSLEM WORLD

BY REV. SAMUEL M. ZWEMER, D.D., CAIRO, EGYPT.
Author of "Arabia, the Cradle of Islam," "The Moslem World," "Islam," etc.

THE unity of the Moslem world is recognized to-day as never before, by the secular press, by students of Islam, by the Christian Church in its missionary councils, and by Moslems themselves. The most vivid illustration, however, of this unity is found in the present-day importance and influence of the three great capitals of the Moslem world which knit together, by the warp and woof of their cosmopolitan influence, the whole. Mecca, Constantinople and Cairo stand out supreme as centers of influence to-day. Every Moslem throughout the world, even at the uttermost extremities of the vast brotherhood, as, for example, those who are in Japan or in China, has personal relations almost daily with these three cities. He stretches his prayer carpet toward Mecca; he prays on Fridays, not for his own local sovereign or ruler, but for the caliph of Stamboul; and the chances are that if he reads the Koran, it bears on its title-page the imprint of Cairo. His hope for salvation culminates in a pilgrimage to Mecca; his hope for victory over the unbelievers who oppress Moslems, and for whom the day of vengeance will come, is in the great Rajah of Constantinople; and his hope to succeed in worsting his Christian opponents by arguments, is fostered by the productions of the Cairo press. Mecca has not lost its importance with the passing of the centuries, but is more than ever a city whose pulse throbs with a religious life that finds an outlet to the farthest limits of the Moslem empire. It is the heart of Islam. Cairo is the head, where religious thought and education, controversy and Moslem propagandism through the press have their real center. And Constantinople has, since the Ottoman Turks made it their capital, been the hand of Islam, the center of its political power and also, alas! of grievous political persecution.

Mecca—The Religious Capital

I. Mecca is not only the religious capital of the cradle of the Moslem faith and the birthplace of their prophet, but it is the central shrine of Islam, toward which for centuries prayers and pilgrimages have gravitated. The whole Old Testament narrative as it is given in distorted form, both in the Koran and in tradition, finds in Mecca its real environment. Adam and Eve met each other at Mt. Arafah. Eve lies buried at Jiddah. God himself appointed the place for the Kaaba, and the stone is still sacred on which Abraham stood when he erected the building!

The importance of Mecca is not in its stationary population of scarcely 60,000, but in the number of pilgrims from every nation of Islam that visit it every year. Statistics are hopelessly contradictory and confusing as regards the number of those who visit the city annually. According to Turkish official estimates in 1907, there were no less than 281,000 pilgrims. Their coming is an index of the growth and strength of Islam, and their return from Mecca to their native villages in Java, Bengal, West Africa, Cape Colony and Russia,

means the advent of fanatical ambassadors of the greatness and glory of their faith, however much they may have been disappointed in the actual condition of the city and of the Kaaba. When we consider Mecca, Mohammed's words of prophecy in the second chapter of his book seem to have been literally fulfilled: "So we have made you the center of the nations that you should bear witness to men." The old pagan pantheon has become the religious sanctuary and the goal of universal pilgrimage for one-seventh of the human race. From Sierra Leone to Canton, and from Tobolsk to Cape Town, the faithful spread their prayer carpets, build their houses (in fufillment of an important tradition, even their outhouses!) and bury their dead toward the meridian of Mecca. Seen from an aeroplane, there would be concentric circles of living worshipers covering an ever-widening area and one would also see stretched out vast areas of Moslem cemeteries with every grave built toward the sacred city. Well may we ponder the words of Stanley Lane-Poole as to the place which Mecca and the pilgrimage hold in the Moslem faith. Have they not a special significance at this day when we speak of the strategic occupation of the world for its evangelization?

He wrote: "Is it asked how the destroyer of idols could have reconciled his conscience to the circuits of the Kaaba and the veneration of the Black Stone covered with adoring kisses? The rites of the pilgrimage can not certainly be defended against the charge of superstition; but it is easy to see why Mohammed enjoined them. . . . He well knew the consolidating effect of forming a center to which his followers should gather, and hence he reasserted the sanctity of the Black Stone that 'came down from heaven;' he ordained that everywhere throughout the world the Moslem should pray looking toward the Kaaba, and enjoined him to make the pilgrimage thither. Mecca is to the Moslem what Jerusalem is to the Jew. It bears with it all the influence of centuries of associations. It carries the Moslem back to the cradle of his faith and the childhood of his prophet. . . . And, most of all, it bids him remember that all his brother Moslems are worshiping toward the same sacred spot; that he is one of a great company of believers united by one faith, filled with the same hopes, reverencing the same thing, worshiping the same God."

The question of the occupation of Mecca as a center for Christian missions may well stagger our faith when we consider at what tremendous cost the city was unveiled by intrepid travelers. Augustus Ralli has recently given us a book under the striking title of "Christians at Mecca," in which he tells the story of all those Christian pilgrims who, either in disguise or by abandoning their faith, or in one or two cases, under compulsion, reached the sacred city. From Bartema, Wild and Joseph Pitts to Burton, Burckhardt, Hurgronje and Courtellemont, they took their lives in their hands, herded with strange companions, underwent untold hardships, and by luck or pluck came scathless out of this lion's den of Islam. According to Doughty, scarcely a pilgrimage takes place without some persons being put to death as intruded Christians. An educated and pious Moslem here in

A GENERAL VIEW OF MECCA AND THE KAABA—THE MOSLEM "HOLY OF HOLIES"

What Jerusalem and Palestine are to Christendom this, and vastly more, Mecca and Arabia are to the Mohammedan world. Not only is this land the cradle of their religion and the birthplace of their prophet, the shrine toward which, for centuries, prayers and pilgrimage have gravitated; but Arabia is also, according to universal Moslem tradition, the original home of Adam after the fall, and the home of all the older patriarchs. Here Allah constructed for them a tabernacle, on the site of the present Kaaba. He put in its foundation the famous stone once whiter than snow, but since turned black by the sins of pilgrims! In proof of these statements travelers are shown the Black Stone at Mecca and the tomb of Eve near Jiddah. Mecca lies in a hot sandy valley absolutely without verdure and surrounded by rocky barren hills, destitute of trees or even shrubs. The valley is about 300 feet wide and 4,000 feet long, and slopes toward the south. The Kaaba (or Beit Allah) is located in the bed of the valley and all the streets slope toward it, so that it is almost closed in on every side by houses and walls, and stands as it were in the pit of the theater. The Sacred Mosque (Mesjid el Haram) containing the Kaaba, is the prayer-center of the Mohammedan world and the objective point of thousands of pilgrims every year. According to Moslem writers it was first constructed in heaven, 2,000 years before the creation of the world. Adam, the first man, built the Kaaba on earth exactly under the spot occupied by its perfect model in heaven. The 10,000 angels appointed to guard this house of God seem to have been very remiss in their duty, for it has often suffered at the hands of men and from the elements. It was destroyed by the flood and rebuilt by Ishmael and Abraham. The name Kaaba means a *cube;* but the building is not built true to line and is in fact an unequal trapezium. Because of its location in a hollow and its black-cloth covering (the yearly gift of pilgrims) these inequalities are not apparent to the eye. The Kaaba proper stands in an oblong space 250 paces long by 200 broad. This open space is surrounded by collonnades used for schools and as the general rendezvous of pilgrims. It is in turn surrounded by the outer temple wall with its 19 gates and 6 minarets. The Sacred Mosque and its Kaaba contain the following treasures: the Black Stone, the well of Zemzem, the great pulpit, the staircase, and the two small mosques of Saab and Abbas. The Black Stone is undoubtedly the oldest treasure of Mecca.

Cairo assured me only a few days ago that when he went on pilgrimage and took pictures of the city, his life was endangered more than once by the fanaticism of the inhabitants. However, there are many who believe that the opening of the Hedjaz Railway, especially as a branch is to be carried to Jiddah, and the gradual breaking up of Turkish power in Arabia, may mean the removal of restrictions against non-Moslems.

Mecca is a challenge to faith and to Christian heroism. If it were an island in the South Seas with a similar population and annual pilgrimage, how long would the church wait for men like Paton, Chalmers or Williams to enter fearlessly, even tho it should cost life? No one who has read the account of social life at Mecca, as given by Hurgronje, and corroborated by every recent traveler, can doubt *the utter need of this city for the Gospel.* Mecca is the microcosm of Islam in its religious life and aspirations. According to Hurgronje, "it is Islam, the official religion, which brings together and amalgamates all the heterogeneous constituents of Meccan life. On the other hand this society itself welds into a chaotic whole the prejudices and superstitions of all countries." In other words, Mecca is the sink-hole of Islam. All witnesses agree on the flagrant immorality which pervades the streets and even the mosque of the sacred city, on the prevalence of the slave trade, on the fleecing of pilgrims, and the corruption of the local government. If Mecca is the glory of the Moslem world, they glory in their shame. The Christ who wept over Jerusalem and had compassion on the multitudes is surely waiting for some one to go to this great city and to stand amid its hundred thousand pilgrims and point them away from the reeking shambles of their yearly sacrifice to the Lamb of God that taketh away the sin of the world; away from the well of Zemzem to the Water of Life!

Constantinople—the Political Capital

II. Constantinople by its very location on the Bosphorus, facing two continents and two great civilizations, will always be of political and commercial importance. In view of the wonderful events that are transpiring as we write these lines, the words of Sir William Ramsay concerning this great capital of Islam seem almost prophetic: "Constantinople is the center about which history revolves. It is the bridge that binds the East to the West, the old to the new civilization, which must be brought into harmony before the culmination of all civilization can appear, bringing peace on earth and goodwill toward men."

Founded by Constantine and beautified by Justinian, the old city represented visibly the overthrow of paganism and the triumph of Christianity. The great church of St. Sophia was literally built by stripping the glory from heathen temples far and near, and yet that very church has for centuries since the fall of Constantinople in 1453 also symbolized the conquest of Oriental Christianity by Islam. Will it soon again resound with praises to the Trinity?

It is evident to the student of history that all other factors which add to the glory of this metropolis are insignificant in comparison with its political and religious importance in

CONSTANTINOPLE—LOOKING ACROSS FROM GALATA TO STAMBOUL

relation to the Moslem world. The position of Turkey and of the Ottoman Empire is unique among other Moslem countries. For centuries it has stood out as the one great temporal power of Islam with laws and usages built upon the book and the traditions of the prophet. Here is the residence of the caliph, the *Imam-el-Muslimin,* the supreme pontiff of the church state called Islam. Even at the present day Constantinople and its politics are the cynosure of Islam from Morocco to the Philippine Islands. The fall of Constantinople would be interpreted by Moslems everywhere as the direst disaster. This accounts for the enthusiastic and almost fanatic response in every part of Moslem India to the appeals to help the Sultan during the war in Tripoli and in the Balkan States.

Constantinople is the capital of the Ottoman Empire. To it all the states of Turkey look for political direction, and representatives from every tribe and race in the empire are found on its streets. "As a base for missionary operations not only upon Turkey, but upon adjacent countries as well," says Dr. Barton, "it is unexcelled. A publishing house at Constantinople is calculated by its very location to reach millions who might otherwise refuse to read what is printed. In Arabia an Arabic Bible, at first rejected because it is an infidel's book, is later accepted because it bears upon its title-page the authoritative permission of his Imperial Majesty. As a strategic center for Christian work calculated directly and indirectly to reach the 200,000,000 who bear the name of the prophet of Arabia, there is no place that can compare with Constantinople, resting upon two con-

tinents and swaying the most mighty religious empire on earth."

The population of Constantinople is given as 1,106,000, but of these scarcely more than one-half are Moslems. This fact only emphasizes, however, its importance as a missionary center. Here the forces of Christianity and Islam, numerically considered, are so nearly balanced that the impact of a vital Christianity once more dominant in the Oriental churches would count as nowhere else. And for the past fifty years it has counted. The late Mr. William T. Stead once said, "How many American citizens, I wonder, are aware that from the slopes of Mt. Ararat all the way to the shores of the blue Ægean Sea, American missionaries have scattered broadcast over all this distressful land the seed of American principles? They are here everywhere teaching, preaching, begetting new life in these Asiatic races." Robert College, the Bible House at Constantinople, the American College for Girls and similar institutions have from this strategic center sent out, as from a power-house, currents of life and thought throughout the Moslem world. But for the adequate occupation of this center, especially face to face with present-day changed conditions and unheard-of liberties, the present missionary force might well be doubled. Can it be true, as Dr. Dwight asserts, that in place of applying its tremendous power to the problems of these awakening races, the Christian printing apparatus at Constantinople is crippled for lack of funds?* The strength of Islam lies in its ignorance; the strength of Christianity in Christian education. The new situation calls for an enormous expansion of all the present existing agencies to win the political capital of Islam for Christ.

* See his chapter on "A Half-forgotten Agency" in Constantinople and its problems; and also an important article on "Cairo as a Center of Islam," in *The Moslem World,* Volume I, page 229.

Cairo—The Intellectual Capital

III. Cairo, "the victorious," as its name signifies, is at once the capital of Egypt, the metropolis of all Africa and the brain center of the Moslem world. With a Moslem population nearly twice as large as that of Stamboul and larger than that of any other city in the world, its influence is steadily growing, not only throughout North Africa but throughout the nearer East. Its statistics of population, its architectural monuments, educational institutions, municipal government, street cries and street signs and daily life make evident to even the casual observer that this is a thoroughly Moslem city. Of the fifteen quarters into which the vast city is divided, there is only one quarter, the Esbekieh, where non-Moslems are in the majority; and yet this quarter contains 13,000 Moslems over against 14,000 Copts. In the Darb-ul-Ahmar quarter there are 62,000 Moslems and a non-Moslem population of only 2,000. Bulaq quarter has 82,000, a city in itself, with a total non-Moslem population of only 7,800. The Gemalieh quarter has 50,000 Moslems over against 2,000 non-Moslems, and the Khalifa quarter has 53,000 Moslems and 1,340 non-Moslems. Saida Zeinab quarter has over 63,000 Moslems and a non-Moslem population of only 2,300. The Moslem population of Gizah Mudirihay, close to Cairo, is 11,900, while the number of non-Moslems is less

A GENERAL VIEW OF CAIRO—THE INTELLECTUAL CENTER OF ISLAM

Looking Northwest over the City and the Citadel from Mokarram Hill; Mosque of ~~Sultan Hassan~~ Mehemet Ali in the foreground. The Nile is seen in the distance.

than 4,000. The total population of this great world capital is nearly 700,000, of which probably 90 per cent. is Mohammedan. Cairo has 206 mosques, not counting the smaller ones, and among them at least 100 are architectural monuments of the history and the glory of Islam. In the Khedivial Library one can trace the literary history of the city in priceless MSS. of the Koran and other books. Away from the tourist-infected Esbekieh and the shopping district of the Levantines, Cairo is still such a Moslem city that it is the best place in the world for the study of Moslem life and superstitions. Only a stone's throw from the Central Railway station is the tomb of the famous Weli Madbouli, the patron saint of the capital, whose reputed restlessness in his tumble-down tomb raised a riot on the streets of Bulaq only a month ago. The best book on Moslem home life and social institutions still remains Lane's "Modern Egyptians," which describes every-day life in Cairo.

If Mecca is the religious center and Constantinople the political center of the Moslem world, Cairo above all things is its literary center. The Earl of Cromer, not without reason, described the *ulema* of Cairo as "the guardians of the citadel of Islam." No other city in the Moslem world has so many students of Moslem theology and law, or pours out such a flood of Moslem literature as does Cairo. Millions of pages of the Koran in many and beautiful editions, commentaries

and books of devotion by the hundred thousand, ten thousand books and pamphlets attacking the Christian faith or defending Islam and propagating its teaching, come ceaselessly year after year from the Moslem presses of this great center of Moslem learning. Books printed in Cairo are read by the camp-fires of the Sahara, in the market place of Timbuctoo, under the very shadow of the Kaaba, and in the bazaars of Bagdad, and are treasured as authorities in the mosques of Java, Burma, Cape Town and Canton. There is no speech nor language in the Moslem world where the voice of the Cairo press is not heard. Its line is gone out through all the earth and its words to the end of the world. A visitor to the book sellers' quarter near El Azhar University is soon convinced of the intellectual vitality of the Moslem religion. The intellectual readjustment which has become necessary in the minds of all thinking Moslems, because of the philosophical and social disintegration of Islam through the impact of the West and Christianity, is here felt as nowhere else. The currents of thought run contrary and with terrific force. One must read Moslem papers to appreciate the pathos of the situation. Attack and counter attack are incessant. The conservatives have as their watchword "Back to Mohammed!" They hope to reinvigorate the old religion by a return to the golden age. The weakness of Islam, they say, is its spirit of compromise. This movement still finds its stronghold in the Azhar University in spite of recent attempts at reform. The progressives, the advocates of a new Islam, are just as anxious to get away from Mohammed and the old traditions as far as possible, to substitute for the Mohammed of history an idealized prophet. A new commentary to the Koran, which is to supersede the old standards, is appearing month by month in a leading paper. When the attempts to reform the Azhar University in its curriculum and administration failed, there was a great clamor for the founding of an Egyptian University to provide at once Arabic and Western learning from a Moslem standpoint. According to the testimony of one thoroughly acquainted with the situation, all the government secondary and professional schools in Cairo are either Moslem or agnostic in their influence. "The universities, both old and new, are centers of Islam and under purely Moslem control. Neither in their ethical teaching nor in the lives of their professors is there to be found a base for the upbuilding of Christian, spiritual, moral character. The students of the secondary and professional schools are drifting away from their traditional moorings of belief and the restraints of life into unbelief and immorality."

With increased intellectual light and the enormous development of education in recent years, there has come a flood of literature in French and in Arabic translation, which is not only non-Christian and often anti-Christian, but in a large degree immoral and corrupting. The vendors of this literature are found on every street corner, and it is even offered for sale on the tramways and at the railway stations.

This brings us to mention a second point in the strategic influence of Cairo, namely, its journalism. At the gateway between the East and the

West and on the crossroads of the commerce of three continents, it is no wonder that Cairo has more than eighty daily newspapers. In one year (1909) 25,169,000 newspapers and periodicals passed through the Egyptian mail, and of these more than 2,500,000 copies went from Egypt into other Moslem lands. Of the dailies thirty-nine are published in Arabic. There are seventeen Arabic literary reviews, three judicial periodicals, three medical journals, two women's journals, and eleven Moslem magazines devoted to religion. One of the most influential dailies, the *'Alam,* has just been suppress by the government for indulging in criticism of Turkish and British rule. It was believed to have a circulation of at least 15,000 copies daily, probably the biggest of any Arabic paper in the world.

If, as some suppose, the dervish orders and Sufiism are the real strength of Islam among the masses, then also Cairo holds perhaps the first rank as a Moslem city, for since the decay of temporal power in the Moslem world, all the various dervish fraternities have their centers here, as has been shown by the investigations of Depont and Coppolani in the striking may which accompanies their book.*

The intellectual revival in Egypt, therefore, the spread of education, the freedom of the press under the British Occupation, and the increased use of Arabic and the Arabic character throughout all North Africa, *have facilitated the propagandism of Islam from Cairo* as a center, and emphasizes its growing importance. It is the Gibraltar of the Moslem faith.

But Cairo is also becoming a Gibraltar of the Christian faith, not only for Egypt but for all North Africa. The splendid work of the American Mission in the Nile Valley is known to every student of missions. The wonderful results of their educational policy, the establishment of a strong evangelical church, so that the census of 1907 showed 25,000 Protestants, the revival of the Coptic Church, and the well-known fact that Christians of Egypt, intellectually, socially and morally, are head and shoulders above the Moslem population,—all these together prove the strategic importance of Cairo as a missionary center. Cairo is to be the seat of the future Christian university for the Nile Valley. Men of vision are already laying its foundations in faith. In Cairo the Church Missionary Society, the American Mission, the Bible Societies and other agencies are working in perfect harmony for the strategic occupation of the city.

Last, but not least, the Nile Mission Press must be mentioned. Established in 1905 for the purpose of producing and distributing religious books and magazines in Arabic, and preparing special literature for Moslems the world over, the Press has grown with startling rapidity, and has more than fulfilled the hopes of its founders. What better proof can be given that Cairo is the intellectual center of Islam not only, but for reaching Moslems, than this eloquent list of countries which purchased Arabic literature from the Nile Mission Press for Moslems last year?—Kameruns, Lagos, South Nigeria, North Nigeria, Hausaland, Morocco, Algeria, Tunisia, Tripoli, Egypt,

* Les Confreries Religeuses Musulmans, Algiers, 1897.

Egyptian Sudan, German East Africa, British East Africa, Nyasaland, Transvaal, Natal, Cape Colony, Turkey in Europe, Russia in Europe, Russia in Asia, Asia Minor, Cyprus, Syria, Palestine, Arabia, Turkish Arabia, Persian Armenia, Persia, India, Bengal, United Provinces, Punjab, Sindh, South India, China, (every province), Chinese Turkestan. When we notice the avidity with which special literature for Moslems is received in Cairo itself, and how the same class of literature is demanded by workers among Mohammedans everywhere, the conclusion reached by Dr. Charles R. Watson seems inevitable: He stated that his dominant impression, after a recent visit to the Levant, was that *"no agency can penetrate Islam so deeply, abide so persistently, witness so daringly, and influence so irresistibly as the printed page."*

The three capitals of the Moslem world come to us with a threefold appeal. Like Nineveh of old Constantinople, because of its vast population, appeals to our pity. "Should not I spare Nineveh, that great city, wherein are more than six score thousand persons that can not discern between their right hand and their left hand?" The conditions in Mecca, that Jerusalem of Islam, with its Scribes and Pharisees, its sins and hypocrisies, its hatred of the Christ, remind us of what Luke records: "When He drew nigh, He saw the city and wept over it;" while some of us who are working here in Cairo, when we experience how accessible the Moslem population is and how comparatively little is yet being done for them, think of the Lord's words to Paul at Corinth, in a vision: "Be not afraid, but speak and hold not thy peace, for I am with thee and no man shall set on thee to harm thee, for I have much people in this city." Mecca represents the unoccupied fields of Islam, and challenges faith and heroism. Constantinople, with its mosque of St. Sophia, appeals to our loyalty. We must win back what was lost to the Church of Christ. And Cairo is the city of opportunity, of the open door and the beckoning hand. Mecca represents Islam as the *excluder,* behind closed doors, defying the entrance of the Christ; Constantinople, Islam as the *intruder* into the domains of the King; Cairo reminds us that in Africa Islam is the great *rival* faith, and that here must be fought to the finish the struggle for a continent. The three cities voice the appeal of three continents, Asia, Europe and Africa, to be freed from the thraldom of Mohammed and welcomed into the glorious liberty of the children of God.

THE "SUBLIME PORTE"—CONSTANTINOPLE

POLITICAL AND RELIGIOUS RESULTS OF THE BALKAN WAR

BY REV. CHARLES T. RIGGS, CONSTANTINOPLE, TURKEY
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THE "cockpit of Europe" has been for the past month and more the scene of terrible carnage. On October 8th the storm burst, for which Europe and the world had waited for years. M. Plamenatz, the Montenegrin Minister to Turkey, handed in a brief declaration of war, and left the country. Ten days later this formality was repeated by the Minister of Bulgaria, Greece and Servia, Messrs, Sarafoff, Gryparis and Nenadovitch, and the great Balkan war was on. Turkey elected to take the defensive, and her four neighbors were swift to assume the offensive. The story has already been told,—how with irresistable force the Bulgarians drove the main Turkish army from Kirk Kilisé to Bunar Hissar, to Lule Bourgas and Vizé, and then back all the way to Chatalja, with its line of fortifications across the peninsula from the Black Sea to the Marmora some thirty miles only from Constantinople; how the Servians swept everything before them in the region known as Old Servia, the Montenegrins cooperating with them in the west and the Bulgarians in the east, till King Peter entered the ancient capital of Ŭsküb in triumph and the remnants of the Ottoman army were driven into the mountain fastnesses near Monastir, or hurled back on Salonica; how the Greeks revenged themselves for their defeat in 1897 by a well-planned advance culminating in the capture of Salonica, their fleet meanwhile occupying the five northern islands of the Ægean and assisting in the capture of Preveza; how the Malissore Albanians united with the Montenegrins in the conquest of northern Albania and how they met with obstinate resistance in the siege of Scutari or Shkodra. Yes, and much more will never be told,—of the cruelties and treacheries and petty revenges on both sides, of the terrible sufferings of all the armies and the destruction of villages and the ravaging of whole districts. For war is hell, and dead men tell no tales,—which is often a relief to the ears of the survivors.

Unexpected Factors

All the theories of professional politicians and of amateur speculators have been upset by the unexpected factors of this war. It has been an axiom for many years that Greek and Bulgarian interests so overlapped as to be diametrically opposed to one another, and that therefore these two nationalities could not unite against the former master of both. This axiom was based on the experience of decades of bloody feuds as between Macedonians of the two races and between roving Greek and Bulgarian bands, as well as the wordy and documentary wars of Patriarch against Exarch, and the long-standing quarrel regarding the possession of church properties in Macedonia. But one of these unexpected factors developed from an unexpected quarter, and to-day Mr. Venizelos, the Cretan, is hailed not only as the savior of Greece, but as the unifier of the Balkan States, the father of the Coalition. Some of his strong admirers even insist that he has supernatural powers,

and is a sort of divine incarnation. Certainly he has accomplished wonders by his far-sighted statesmanship. He saw that the true interests of Greece were not in insisting on Hellenic rights as over against Bulgarian, but in yielding to a certain degree in order to come to an agreement with Bulgaria against their common foe. When the history of the great Balkan struggle is written, the name of this Cretan will be inscribed in letters of gold as the true founder of the Alliance.

Another most unexpected factor in the struggle has been the military skill of King Ferdinand, Tsar of the Bulgarians, and his generals. With consummate generalship, they have occupied every point of vantage, surrounded and isolated the strongly fortified city of Adrianople while hammering away at the main Turkish army, have brought up their reserves at the right moment, used their artillery, their aeroplanes, their searchlights, their cavalry raids to the best possible advantage, cut the lines of communication of their enemy at every possible point, while preserving their own longer lines intact. So that the Bulgarian army accomplished in two weeks what their sanguine friends had given them at least six to do. Ferdinand may be German by birth, but he is so essentially Bulgarian by adoption that his people utterly forget his foreign extraction. He is to them the embodiment of their national aspirations,—their Tsar.

But the most unexpected factor of all has been the utter failure of the Ottoman armies, east, west and center. Scutari in Albania and Adrianople, it is true, have stood out stubbornly and have endured long their sieges. But it still remains true that the Turks have not won a single important battle, nor made a single successful stand in the open field for any length of time. And these were the armies that went twice up to the very gates of Vienna, and terrorized the whole of Europe, the armies that destroyed the old Servian empire, and that only fifteen years ago gave Greece such a severe drubbing,—the armies that Italy was glad to avoid all this past year, by confining her attentions to North Africa, where they could not go.

Where was the famous Turkish soldier,—that stubborn and well-nigh invincible fighter? Military critics are to-day busy finding adequate explanations of this surprizing and total failure. They would do well to apply to the German officers who have trained that army and to the British admirals who have undertaken the reorganization of an Ottoman navy. These gentlemen could testify to the supreme self-satisfaction of the Turkish officers and their supercilious scorn of learning from foreign instructors. You may be able to instruct a Turkish officer up to a certain point, but there he balks. The European system wont do, he says, for the Ottoman army or navy, so there's an end on't.

Further than this, the strenuous efforts of the former Minister of War, Gen. Mahmond Shevket Pasha, to keep his young officers out of politics reveals a fatal tendency. Since the army was the liberator of Turkey from the Hamidian yoke, these young officers persisted in the idea that their realm was in the world of politicians; and the wrangle of Ententist and Unionist among them to-day reminds one of the quarrels of the Byzantine Greeks over the "Filioque clause" and the Azymites while Mohammed was thundering at the gates of the city of Constantine.

Then, too, there was a disastrous inclination to despise their foes of the Balkan Alliance. Whether or not the Ottoman legations at Sofia, Athens, Belgrade and Cettigne had been following the development of military force in these countries, it is certainly true that Ottoman military leaders have shown unwarranted contempt for the skill, training, resources and *spirit* of the Allies. Now the evolution especially of the Bulgarian army has proceeded by leaps and bounds. And the youth of all these states, particularly of Bulgaria, have, since the tearing up of the Treaty of San Stefano by Europe in 1878, been brought up on the *Delenda est Carthago* doctrine, —for over thirty years these states have been quietly preparing to take their revenge on their one-time oppressor and liberate their Macedonian compatriots. This was no time for the Turks to despise such determination, or evince a Brobdingnaggian contempt for such vigorous Lilliputians.

Another contributing factor in the collapse of Ottoman resistance was the placing of raw recruits in the front rank with the seasoned veterans, so mingled that the inability of the former to use their rifles or withstand a charge, caused panic and disorder among the latter as well. Thousands were hastily called to the colors who had never seen military service, or who had never had any target-practise. Some, moreover, proved treacherous and either fell away to the enemy or sneaked back home. The mobilization of a force of seven or eight hundred thousand men is no child's play, and there was a lack of organization and discipline.

Equally serious was the failure of the commissariat. The old saying that an army moves on its belly has received one more confirmation. No soldier can be expected to fight for days in succession on an empty stomach. The Ottoman forces at Lule Bourgas and Vizé were half-starved; for this enormous mobilization and concentration had not been preceded by adequate preparation of food-supplies. And now the weakened physisique of the soldiers has yielded to an alarming outbreak of cholera in the camp. Had sufficient care been exercised as to food a month ago, the story might have been different.

Political Results

Whatever may be the final redistribution of the conquered territory, and whatever other European countries may say, some results seem assured. First of all, Ottoman domination in Europe is at an end. Turkey may retain Constantinople and perhaps the north shore of the Marmora; but her European possessions are gone. It may not be easy for an outsider to realize what a blow this is to Turkish pride. For five and a half centuries, from the day that Murad I crossed the Hellespont and laid the foundations of European dominion by taking Adrianople and shattering the Servian Empire, the Osmanli has been a force to reckon with in Europe. Now, the gradual disintegration of empire has snatched away from him his last hold on Europe, save for the Imperial city itself. The Turks themselves realize this, and are crusht by the thought.

Secondly, the Cretan question has been finally settled. This is no forecast of continuous peace and prosperity for this turbulent island in the future, but merely that Crete has been eliminated from the list of international problems and a thorn has been

removed from the side of Europe. Under Turkish rule, the Greeks of Crete were constantly intriguing for independence or for union with Greece. They have now attained their desire, and are a part of that kingdom. Whether or not this will satisfy the two parties now concerned, at least the Cretan question will no longer trouble European diplomacy.

A third and far sadder result is the impoverishing and devastation of five nations. Tho the territory of but one has been devastated, if this territory is now partitioned between the others, all will share in the work and responsibility of reconstruction. But far more significant and ruinous is the financial loss and the extra burden thus placed on all concerned. The millions expended on powder and ball, on rifle and cannon, on earthwork and fortress, ought to have been spent in public works and other improvements; and these countries will have to work long and hard to lay up an equivalent fund for such worthier causes, or even to keep their commercial and financial heads above water. The most terrible loss, however, is in human blood and precious lives. The tale is not yet told; but thousands upon thousands of homes will wait in vain for the return of father, husband and stalwart son. Farms will lie untilled; flocks must learn the voice of other shepherds, and the young orphaned boy must henceforth work to sustain his grief-stricken mother. Had it been possible to have settled the question by other means, these five nations might to-day all have been prosperous. It will be long ere they regain their sacrificed prosperity.

When the war began, cholera was mildly prevalent in Cilicia and northern Syria. Unsanitary conditions in the army have now spread that scourge, brought by soldiers from that region, to a far more alarming extent; and the experience of former years indicates a still greater spreading of cholera with the scattering of the troops to their homes.

As over against all these, one redeeming consequence of the conflict is the splendid effect of the work of the Red Cross and Red Crescent. Most unfortunate was the ill-advised declaration of King Ferdinand at its inception, that this was a war of the cross against the crescent. The Church of Christ has advanced far beyond the spirit of the Middle Ages; and the Bulgarian King did not voice, and had no mandate to voice, the sentiment of the Church. But the prompt and generous efforts of Red Cross agencies in the United States, England, Russia and elsewhere did much to counteract the evil results of this untrue pronouncement. The Moslems marveled to see their wounded so tenderly cared for and so skilfully restored by the loving ministry of Christian doctors and nurses,—yea, even by those of their Bulgarian enemies. Instances were not lacking when, as in Smyrna, religious fanaticism refused the help of the hated Christian. There had been an awful railroad accident at Ephesus, wherein hundreds of Turkish soldiers were killed, and more than a hundred injured. Incensed by the mistaken belief that Greeks were responsible for the wreck, the poor wounded Moslem soldiers absolutely refused to be carried into the Scotch Mission Hospital at Smyrna, saying they would rather die than be treated by Christian doctors. Nevertheless, in most instances the aid of Red Cross doctors was gratefully accepted and acknowledged, and the spirit of

the Master is better understood by the Mohammedans because of their efforts.

Religious Results

The American Board has mission stations in the region of the war at Salonica, Monastir, Kortcha and El Basan, and the London Jews' Society at Adrianople. There are also many outstations within the devastated area. Details of losses at these points are yet lacking; but naturally the evangelical work at many of them must have suffered to some extent. Yet in each case we may well believe that the presence of evangelical workers and faithful believers has furnished eloquent witness to the power of Christ; and we rejoice that there have been so many to testify of Him amid fire and sword, trial and tribulation.

Mention should be made of the improved state of feelings between Greek Patriarch and Bulgarian Exarch. Patriotic or rather racial feelings led to Bulgarian agitation, half a century ago, for a separate ecclesiastical organization. This led to the issue by the Ottoman government in 1870 of a firman granting the Bulgarians the right to possess their own exarchate independent of the Greek Patriarch at Constantinople. This measure the Patriarch strenuously opposed and delayed its execution two years. In 1872 the first Exarch was appointed, and the Patriarch immediately excommunicated him. On April 23d of that year the Exarch, supported by three bishops, all lying under the ban of the Patriarch, celebrated the communion in the Bulgarian church at Phanar, on the Golden Horn; on May 11th the Bulgarian church was declared independent; and on Sept. 16th the Patriarch formally cut off all followers of the Exarchate as schismatics* Of recent years animosities and jealousy between the two churches,—both branches of the Holy Apostolic Orthodox Eastern Church, has led to scenes of disgraceful and criminal violence in many parts of Macedonia, where not a few murders have been committed in the name of religion and patriotism. But to-day the feeling is utterly different. Political *rapprochement* has been accompanied by a beginning of friendly relations and an interchange of visits between patriarchate and exarchate; and indications are not lacking that the reunion of the two churches has become possible. Community of aims and interests has healed the schism.

Poor Turkey has suffered a still further dismemberment. The Treaty of Berlin in 1878 cut off 138,000 square miles of her territory at one fell swoop, by the loss of the Balkan States. The war with Italy, after dragging on its weary length for over a year, was at last brought to a close last month by the Treaty of Lausanne, whereby Tripoli and Cyrenaica, or Benghazi were made over to Italy, entailing a loss of an indefinite extent of desert, the total area being estimated at 400,000 square miles, or nearly the combined size of France and Germany. What has till this year been known as European Turkey has an area of 65,598 square miles; and now the great part of this is gone. This means that the Ottoman Empire in the past thirty-five years has lost all its possessions in Europe and Africa, and is hereafter only about one-half the size it was previous to that. But this is not a mere question of territory. The Ottoman Empire has for five hundred years stood as the

*Von Mack, *The Bulgarian Exarchate*, p. 18; Adeney, *The Greek and Eastern Churches*, p. 350.

bulwark of Islam, the pride of the Moslem world. In these last days, since the passing of Morocco and Persia out of the category of independent states into the hands of France, Russia and England, Turkey has been the one Moslem power left. Her Sultan is the Khalif of all the faithful. So that this disastrous month's war, while not a religious war, has struck a heavy blow at the pride of Islam. In fact, the Ameer of Afghanistan is reported to be seriously contemplating proclaiming himself the Khalif because of what he regards as the forfeiting of all right to that title by the Sultan of Turkey. Without a doubt the disastrous outcome of these two wars will also seriously diminish Ottoman influence in Arabia, and indeed damage the prestige of Turkey all through the Moslem world.

There surely ought to be another sort of result in the case of the nominally Christian population of the conquered territory. The war has been waged ostensibly in order to better their lot. Whether oppressed by an incompetent and unsympathetic government or harrowed by bloody internecine strife of Greek against Slav or Vlach, the non-Moslem inhabitants have indeed been between the upper and the nether millstone. But now, if indeed the amicable agreement between the allied governments extends to their peoples, this should be the dawn of a new era for all the peoples of Macedonia. With freedom from the terrorism of bands of *Komitadjis,* or secret agitators, from bomb-throwers and revengeful fanatics, there ought to come a day of quiet and prosperous growth.

And finally, this swift and decisive war calls for large increase in the funds available for Christian work in these lands. At first a large amount will be needed for Red Cross and similar relief, for reconstruction as well as for medical care. Whole burned villages must be rebuilt; penniless widows and orphans must be clothed and fed through the coming winter; churches and schools raised up again.

Into this new territory,—new in hopes and possibilities because new in government and ambition,—the agents of our great mercantile houses will hasten; thither will also crowd in the saloon, the brothel and the gambling-hell, the besmirching book and the yellow journal. Is not this very fact a challenge to the Church to send in speedily competent men of consecrated common-sense to preempt the land for our Master? We should be there with the returning refugee and the new settler,—to furnish him with a house of true worship, a competent and Christian school for his children, and good healthy literature for his awakening intellect and heart, and an outstretched hand of help and good-cheer in the Master's name. Workers we have today among Albanians, Bulgarians, Greeks and Jews. Let us hold up their hands and allow them to lengthen their cords and strengthen their stakes. Let us help them to train up a native ministry for Christ.

As we stand humbly and teachably before our Lord Jesus for his direction as to the way we should take, there appears before us, as appeared to Paul many centuries ago, a man; but now he is tattered and shattered and battered with the shock and carnage of war; and as of yore, he speaks with sweet compelling plaintiveness:—"Come over into Macedonia and help us."

THE CROSS OF CHRIST

THE HEART OF RELIGION, THE CENTER OF THE MISSIONARY MESSAGE

BY REV. G. CAMPBELL MORGAN, D.D., LONDON, ENGLAND

"Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto myself."—*St. John xii, 31, 32.*

THE Cross of Christ lies at the very heart and center of everything in life and religion. There is no other subject so full of value and of meaning in all its varied application. In the Word of God we have the glimpses of the cross from its beginning to its end. In the inspired writings of the apostles, to whom was committed the work of perfecting the doctrine upon which the church should base its walk and conduct perpetually, the cross has an ever-present place, for they evidently looked to it as the center of revelation and of power. The more closely the life of Christ is studied, the more conscious do we become of the presence of the cross in His consciousness from beginning to end.

In the words quoted from the twelfth chapter of St. John's Gospel, Jesus makes a threefold declaration concerning the value and effect of the cross. At the time when he uttered these words, the shadow of the cross was on Jesus. He had been conscious of it from the very beginning of His public ministry. The cross was the ultimate fact in His earthly life and in His work, toward which He was moving. When, at the beginning of his ministry, after the cleansing of the temple, men asked: "By what authority doest Thou these things?"

Jesus replied: "Destroy this temple, and in three days I will raise it up."

The materialists of the time saw nothing further than the temple in Jerusalem, and consequently were angry, but in the process of time His own disciples came to understand that He referred to the destruction of the temple of His body by His foes, and to its resurrection. Very soon after in the conversation with Nicodemus, He said in answer to the Pharisee's question as to how a man could gain life: "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in him should not perish but have eternal life." This was a clear declaration of the fact that if men were to find life they must find it by the way of His death. Thus through all the ministry of Christ we find references that show that in His mind at least there was the perpetual subconsciousness of the vital importance of that work accomplished in the cross and by the resurrection that followed it.

In the twelfth chapter of John we see Jesus with the shadow of the cross over Him. At Bethany, Mary, looking into His face, saw with the keen, quick intuition of a great love the sorrow and the shadow of death that was upon Him. Then she broke the alabaster box of ointment and anointed Him, and He rebuked the avarice of the man that criticized by saying, "Let her alone: she hath done it unto my burial." After that, on His way into Jerusalem, He saw the city and He wept over it. When the Greeks came to see Him the answer of Christ seemed strange at first: "Except a corn of wheat fall into the ground and die,

it abideth alone: but if it die, it bringeth forth much fruit. If any man will come after me, let him follow me." Perhaps we may interpret the meaning of the answer in this wise: Do these Greeks desire to see Me? The men of culture, the philosophers, the thinkers, are they now coming? They will never be able to see Me through my death and through my resurrection, and through their death and their resurrection. As long as I am a man, I am the corn of wheat, undying and unburied and unrisen, but presently through death I will come forth out of my limitations, and in the resurrection, of which I shall be the first fruits, the men shall see Me. The Greek must follow in that way if he would come into life with Me." To the amazement of the disciples, our Lord seems to refuse to see these Greeks because he was not yet "lifted up" and they could not therefore so see Him as to understand Him.

From that point, the whole burden of the cross was upon the mind of Jesus. Having declared the necessity for the cross, there breaks out from Him the consciousness of the terrible experience that awaited Him. It seems sometimes as if these words ought to be whispered in awe if they are read at all. We hear the Master, looking on to the cross, which He has declared to be necessary, say: "Now is my soul troubled, and what shall I say? 'Father, save me from this hour?' But for this cause came I unto this hour." *Did* He say, "Father, deliver me from this hour?" Nay, verily. What then did He say? "Father, glorify thy name." That is the supreme thing. Then there came the great answer from heaven: "I have both glorified it, and I will glorify it again." Surely the reference is to the glorification of the name of God in the life of Christ, and the promise that God would glorify it through that death toward which He was going.

Then immediately after Jesus uttered these words about His cross, he added: "Now is the judgment of this world: now shall the prince of this world be cast out. And, I, if I be lifted up from the earth, will draw all men unto myself." From the wail of His sorrow, Jesus merges into the declaration of His coming triumph. As He has declared the necessity for the cross and has told His disciples how His own soul is troubled in view thereof, now at last He declares what shall be the issue of His cross. Here a threefold fact concerning the cross and its value is declared.

First, Jesus declares the *discerning power* of His cross: "Now is the judgment of this world." Secondly, He declares the *destructive power* of His cross: "Now is the prince of this world cast out." And lastly, He declares the *drawing power* of His cross: "I, if I be lifted up out of the earth, will draw all men unto myself."

Look at the cross. We pass over the intervening days, and come in reverent imagination to stand in the presence of the cross. Think for a moment of what that cross really was so far as human intention was concerned, and then see whether what men said was true, or if what Christ declared concerning it was true.

In the intention of man the cross was man's judgment upon Christ. Jesus said that the cross was his judgment upon the world. Man in-

tended the cross to be the place where the prince of this world should gain his victory over and cast out the Prince of Life. Christ declares that His cross was the place where the prince of this world was cast out. In the intention of man the cross was the place where Jesus was cast down, where Jesus was rejected. Our Lord says that the cross was the place where He was enthroned so that all men must be drawn unto Him.

The Discerning Power

Now look at the declaration concerning the discerning power of the cross. So far as men were concerned, the cross was man's answer to all that Jesus was and all that Jesus taught. Jesus stood among men for the spiritual ideal as against the prevalent notion that man lives wholly within the realm of the natural, of the animal, of the flesh. Jesus had taught and lived the supremacy of God and the supremacy of spiritual things. He lived a life that was perfectly human, touching all the affairs of man's life, but He nevertheless touched them in the consciousness of their relation to the eternities. In other words, *Jesus lived eternal life.* This eternal life is not a quantity, but a quality, and Jesus lived life, as a boy in the carpenter's shop, in His public ministry, at the house of feasting, at the house of sorrow, amid the rulers, and with the little children. Everything He said and did were conditioned not by the hour in which they were done, the circumstances that were apparent, but by the eternity at the center of which He lived. The infinite fact of God was never absent from His consciousness. The men of His age were living a life that denied the spiritual, for they were living absolutely within the material.

Such teaching as that of Jesus Christ is revolutionary and His life and teaching can not be separated. He did not say, I teach truth, but He said, "I *am* the truth." Those wonderful words that we call the Beatitudes may be woven into one glorious chaplet for the brow of the Man who uttered them. His teaching and His life were both contradictory to materialism. He contradicted the man who lived only in the present hour, for He lived always in eternity, even while He was in time.

There is only one alternative open to a man or a people to whom Christ is presented in His person and His teaching. You must either crown Him or crucify Him; there is no middle course. These men in Judea crucified Him because they refused to accept His view of life. They refused to hear His word "Repent," which declared that their view was wrong. They refused to turn back from the evil of their ways. They refused to crown Him King, and, therefore, they cast Him out and crucified Him. As we look at the man Jesus Christ, lifted on a cross, from the human standpoint we say, "At last they have silenced the teacher; they have won their victory." That is the world's verdict. Now is the judgment of Jesus, the teacher and the revealer, and the world has cast Him out.

But let Christ speak. He says: *"Now is the judgment of this world,"* with its worldly materialistic idea. The world is judged in the cross of Jesus, for in the very fact of His dying He was fulfilling the philos-

ophy of life that He exprest in the light of His own cross, when He said: "Fear not them that kill the body, and have no more that they can do." As Jesus walked in calm, dignified majesty toward that cross, led as a lamb to the slaughter, and as a sheep dumb before her shearers, He was vindicating in death more powerfully than ever in life the supremacy of the spiritual, challenging men by His very submission and silence to do their worst and attempt within the philosophy of their materialism to destroy Him; and yet at the last saying in quiet, kingly dignity, from amidst the sorrow of the cross; "Father, into Thy hands I commend my spirit." Even when the world was pronouncing its final sentence upon Him, He crowned the spiritual ideal as He quietly, calmly went to that cross. When that cross was uplifted in the midst of the materialism of life, the quiet, dignified, kingly exodus of the Man was the passing of a verdict upon all materialistic ideals, and in that moment came the judgment of the world with its maxims and its methods and its manners and conception of life.

There are only two ideals in the world to-day. The one is *flesh* and the other is *spirit;* and you may take all the dwellers in your cities, and instead of dividing them into the people in the suburb and the people in the slum, divide them according to these ideals: the people that live in the realm of the flesh, materialized, animalized, sensualized, and the people who live in the realm of the spirit, the people who live in the consciousness of God, of eternity, of the spiritual nature in man. That cross was the point at which the judgment of the world came, and the eternal verdict was passed upon it, and the spiritual was elevated, and to all men for all time there was revealed the kingly splendor of man as a spirit who holds communion with God. "Now is the judgment of this world." Oh, that rugged cross of Calvary, where cruel, brutal, animalized men cast out the Lord of life and glory and beauty! Out of that very depth and agony He passed a verdict upon all the ideals of life that crucified Him, and ascended the throne of power, from which He will reign until He has subdued all enemies under His feet. "Now is the judgment of this world."

The Destructive Power

The second word of Christ is; "Now is the prince of this world cast out." Again, as we look at the cross we are inclined to say at first: "Now is the Prince of Life cast out." That is what men meant to do when they encompassed His death. Nineteen centuries have demonstrated the truth of what Jesus said.

Look at history for a moment. How often it has been remarked that when Pilate wrote that accusation he wrote far more than he knew. Latin was the language of military government, material power exercised in government; Greek was the language of culture, and Hebrew was the language of religion. The three great world forces in the day of Christ's crucifixion were the Roman and the Greek and the Hebrew. In some senses those three great world powers were united in the casting out of Jesus Christ. The very root of the whole trouble was that religion had become materialized, and this is

the worst thing in the world for men. Whenever you find the materialization of religion, which always has its expression in the officialism of a priestcraft, you find the most perilous and blighting and awful thing that can touch a human life. So at the root of this casting out we find the Hebrew religion and the Jewish high priest. The Roman power lends itself through Pilate to the fulfilment of the malicious desire of the Hebrew priest; and the Greeks look on cynically, for to them the cross was foolishness. Those were the powers through which the prince of this world held his sway over men, and they were all united for the casting out of Christ.

They think they have cast Him out, but Jesus says: "Now is the prince of this world cast out." Look at history and see what happened. In the case of the Hebrews, who stood for the world's best religion, the cross came and regenerated it, and sent it down the centuries as a new life-giving message to man. You know the story of Rome. The cross found its way into the Imperial City, and the followers of the Nazarene undermined pagan Rome until at last she tottered and fell by the very power of the cross which she had helped to erect in order to cast out the Christ. As for the Greeks, when the Apostle Paul took their words and used them within the realm of Christianity, they caught new meaning, and the false materialism that lurked within great Greek words were burned out, and the words became brilliant and glorious with the infinite meaning of the cross. Mystery—how the Greek loved the word—but the Apostle Paul gave it new life.

"Now is the prince of this world cast out." On the rough and rugged cross of Jesus, it seems at first as tho the prince of the world, the one that had enslaved men in things material, has nailed to the cross the very Prince of Life; but as the centuries pass (slow-moving to our observation, quick as the lightning's flash in the economy of God), we see that the crucified Christ has taken hold of the prince of the world and has hurled him from his seat of power so that He is bringing government and religion and culture under His own sway. He is realizing for the sons of men everything of value in these things, while He casts out the things that have harmed and spoiled humanity. "Now is the prince of this world cast out."

The Drawing Power

Finally Jesus said: "I, if I be lifted up from the earth, will draw all men unto myself." We have no right to say that Jesus said: "I, if I be lifted up, will draw all men who believe unto myself." We have no right to say that Jesus said: "I, if I be lifted up, will draw the elect unto myself." Neither did he say: "I, if I be lifted up will draw all men unto me, and they shall all be saved." We have no right to limit the word of Christ by any doctrine of election, and we have no right to expand the word of Christ by any doctrine of universalism. Neither the one nor the other are found here.

What did Jesus say? "I, if I be lifted up from the earth, will draw all men unto myself." First, His death is the point at which the world is judged and that which has been the attractive center of human

life is spoiled, and He says: I will be the new center. Second, the prince, the one who has held men in his thraldom, is cast out, and Christ says: If I be lifted up out of the world, I will bring all men into relation with my kingship and my government. "I will draw all men unto myself."

What does this mean? I believe that as Jesus, the Christ, was lifted up, all men will come to a recognition of His supremacy. Henceforth every man must make his choice as in the presence of those spiritual principles for which Christ stood, and which He has made possible for man by His cross.

By the cross Jesus Christ set the human will at liberty. Here is a man who says: "When I would do good, evil is present with me. I will, and yet I can not. The forces of evil that have taken hold upon me and have mastered my life have made it impossible for me to act according to my own willing. My will is spoiled, dominated, hindered by something within me." Jesus Christ says: Come to the cross and your will is set free, for by the way of this cross I have cast out the prince of the world; and by virtue of what I have done you may do the things that in the past you have not been able to do. When a man stands face to face with the cross of Christ he can say: When I would do good, the power of that cross is present to enable me." The power of sin is broken and in the presence of the victory of the cross every man may choose what he will do. There is no other power that will save a man or society than the power of the cross, which alone is able to lift a man out of the things that pull down and the things that spoil.

Thus in the midst of human history, according to the judging of the Lord Himself, that cross became judgment against the world, a verdict found; that cross became the destruction of the prince of the world, a force that cast out the evil thing; that cross became a great attractive center, men being drawn into the power of which they are set free from every other power and every other force that tends to their destruction.

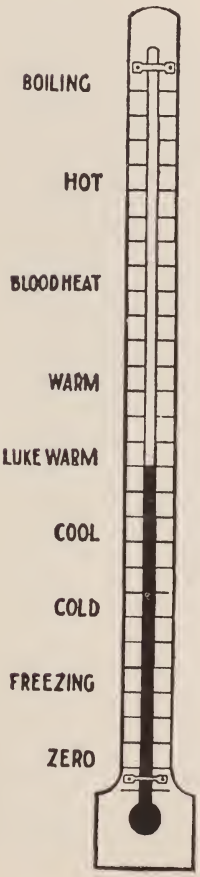
Right here and now the cross of Jesus is still the discerning power; it is still the throne of judgment; and if you want a true verdict about a man, about a movement, about society, about a nation, arraign it before the cross of Christ; and if it does not harmonize with all that cross stood for, then the cross condemns it. If it does harmonize, then the cross crowns it and pronounces it permanent. We must test everything by the cross. And to-day, the crucified Christ is still the only power sufficient to the casting out of the prince of this world. If we attempt to correct material despotism by material methods, we will simply initiate a new material despotism. If we attempt to correct animalized culture by a new animalism, we will simply create a new sensualism. If we attempt to throw off the burden of a materialized priestcraft by material methods, we will create a new and more pernicious sacerdotalism. It is only the cross of Christ that sets man free from the tyranny of material oppression, from the slavery of cultured materialism, from the priesthood of materialism. Finally, if we want to lift a man out of all

the forces that pull and wreck and spoil, we must take him to the cross. There is no other way in which a man can be lifted out and made superior to the things that spoil and that wreck.

This cross still stands, and Christ's word about it is still true. But the question for each one to ask himself is this: How does my life stand in relation to that cross? What verdict does that cross pass upon my life? Does it condemn it? Then it is condemned. Does it approve it? Then it is approved. Is my life in harmony with that which the world attempted to cast out, or with that which Jesus cast out? Is my life in harmony with that spiritual ideal for which the Savior stood, or is my life governed by the material ideal that crucified Him?

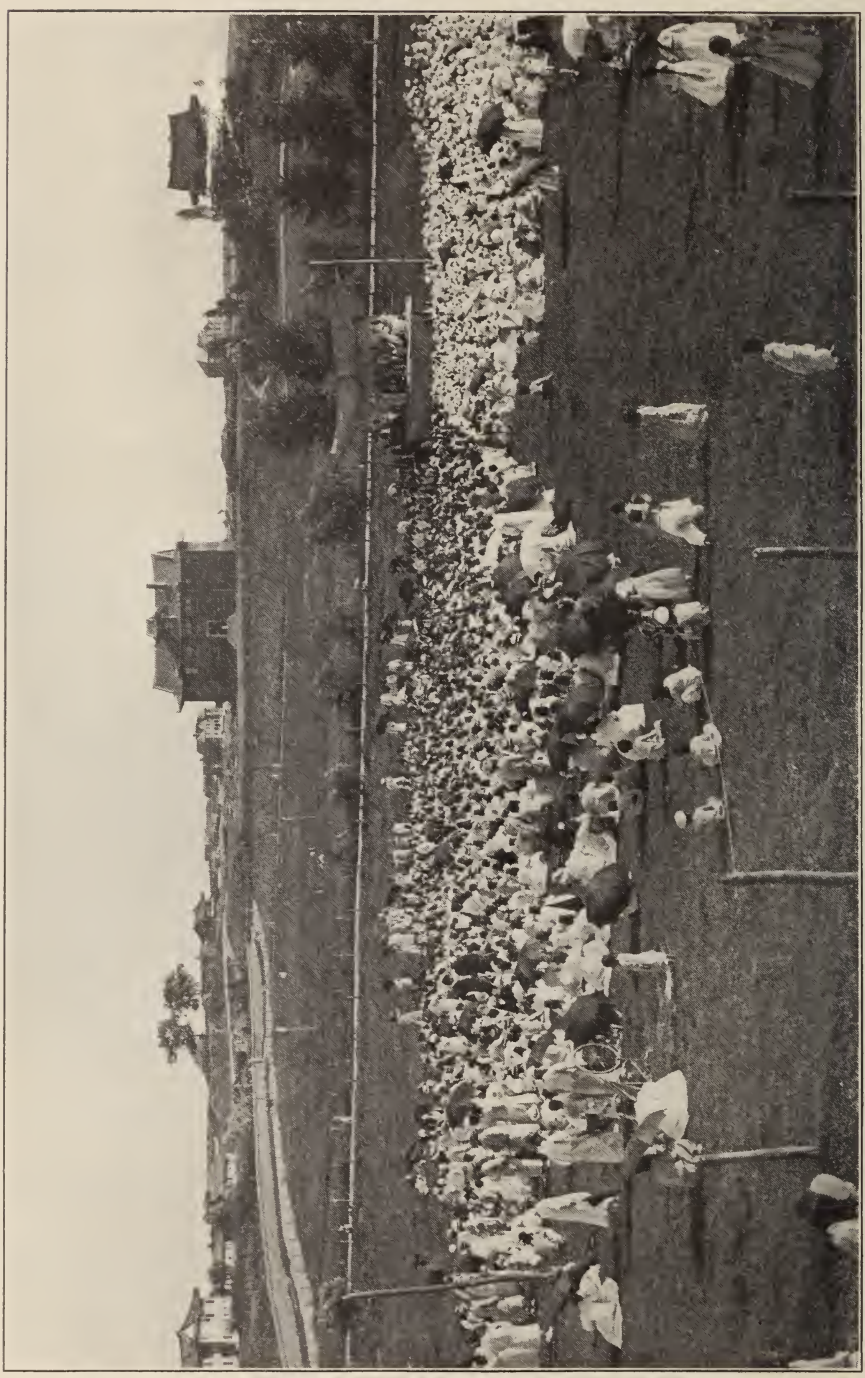
Let me ask another question: Which prince rules in my life? The prince that attempted to cast out the Prince of Life, or the Prince who cast out the prince of the world? How shall we know? By deciding whether that cross lies on all my life as the expression of my life's sacrifice and my life's going down into death, that through it I may come into the larger life that lies beyond. If any child of the King is mastered by some evil power, it is because he has lived too far from the cross. He who was first lifted by the cross out of the earth, lifts you out of the realm over which the evil forces reign.

Does it seem to-day as if the world was casting out the Christ? It does not seem so half as much as it did when that cross was first lifted. Let us take these words of Christ and repeat them until they become a perpetual song of victory in our hearts. We are not fighting a battle which is critical. We may be fighting a battle of administration, but in the hour of that cross the final victory was won. All the slow-moving processes of the centuries are after all but the years through which in patience and in pity God by the Spirit and the church is administering the victories won in the hour of that cross. "Now is the judgment of this world: now is the prince of this world cast out. And I, if I be lifted up from the earth, will draw all men unto myself."


BOILING
The Ideal Church. Always Abounding in the Works of the Lord.
HOT
Prays and Longs for Members to Go. Missionary Sermons Most Popular. Gifts for Foreign Missions Equal to or in Excess of Self-Support.
BLOOD HEAT
Prays Earnestly. Gives Freely to Missions. Living Link or Share in Station. A Power in the Local Community.
WARM
Deepening Interest in Missions. No Apologies. Studies the Fields and Forces. Evangelistic Passion Growing.
LUKE WARM
Assents to Missionary Teaching. Little Action. Apologies for Missionary Offering.
COOL
Thinks Charity Begins at Home and Ends There. Not Much Charity at Home, Either.
COLD
Callous about the Heathen and about Everybody Else.
FREEZING
Thinks Missions a Huge Mistake.
ZERO
Opposes and Criticizes Missions. Dead in Spiritual Gifts.

Where does the thermometer stand in your Church or school?

From *The Missionary Voice.*



AN OPEN-AIR MEETING OF THE FIRST PRESBYTERIAN GENERAL ASSEMBLY OF KOREA, AT PYENG YANG
(See page 70)

TRAVELING IN A CHINESE MISSIONARY HOUSEBOAT

OBSERVATIONS IN JAPAN, KOREA AND CHINA

BY MISS CAROLINE L. PALMER, NEW YORK

A JAPANESE evangelist tells the story of one of his own countrymen who took a long journey from his village home to the city of Tokyo, in order to buy a clock. In the Orient clocks are for ornament, nevertheless this man cherished his possession.

It went the way of all clocks and finally stopt. The man took it carefully apart, returned on his long journey to the city, told his tale of the clock and, when asked to produce it, carefully untied his furishika and produced the hands of the clock, for these he explained were all that had gone wrong, the rest seemed all right.

Observations of the Far East are apt to be as superficial as this examination of the clock, and all tourists can do is to point to the hands of the clock; the why, and the wherefores, either of that which is right or wrong, we can not claim to understand.

The Country

The first and obvious impression of Japan is the country—the beautiful hills covered with trees and foliage, the terraced rice-fields, the attractive gardens and flowers, all give one the sense of a people who love the beautiful. The Japanese cook who, looking up from a less than frugal meal, said "What does any one want of a supper when he can see such a sunset as that," was only revealing the esthetic nature which he shares with many another.

We hear of it as the land of cherry-blossoms, but a stay of a fortnight at the foot of Mt. Asama, an active volcano with its pillar of cloud by day and often the pillar of fire by night, is just as symbolic of this mysterious island people.

The People

From all of these scenes the people await you at every turn. The black bands, around the arm, the black bows and ribbons even on the tiniest child, all spoke plainly of the love of this united people for their late Emperor. The united Japan is soon recognized. So many things conspire to make one think. The tales of old Japan serve to explain the graves of the 47 Ronin and why they are among the Japanese heroes—all so strange and unbelievable to us. The tragedy of the suicide of General Nogi follows—still so wrapt in mystery—added to this the story of the man who very recently asked a missionary to read the Bible to him. Together they read the Gospel by Luke; and his interest, as the days went on, kept increasing, until he was filled with horror when he reached the verse, "They all forsook Him and fled." The man who must wait for another day to finish the narrative turned with the remark, "Well, if He dies, I hope they will all commit suicide." Again you exclaim and think of the expression of Dr. Chamberlin, "The impenetrable mind of the Japanese." At once there comes the Pauline expression, "The mind of Christ." To them there is the impenetrable mind of the Anglo-Saxon, and not until we all have the mind of Christ shall we truly understand. There is no other meeting-place of the races. The only solution for all of this seems to be to arrive at His mind via His parables with their lucid illustrations of true life, His teaching of the nature of the Father and what He requires of His Son—to at last understand that He only is worthy to be the hero of all men.

A TYPICAL CHINESE STREET SCENE

Chesterton has said that the suicide dies for the sake of dying. Jesus died for the sake of living, and for the sake of giving life to others; seeking in every way to show forth the worth and value and purpose of life.

Education

Because of close connection with a school, hence with a vital interest in education, many questions were

THE SON OF A PASTOR IN CHINA

asked concerning the educational system in Japan. The usual answer was that the system was all right, but there was a continuous failure to apply the system. There was so much to acquire that the process had become one of infilling and informing rather than of development. A Cambridge teacher in speaking of Hebrew education as observed in the Bible says, "Education was adapted to mold the minds, the principles, the habits and manners of the young. It was development as distinguished from instruction." The missionary schools are surely filling a great need in this country where the end sought is development as distinguished from instruction. That any one should speak as tho missionaries were no longer needed in Japan seems such idle talk, in view of the large unevangelized districts, of the great need of educational work, and of trained men and women to do the work so impossible for the small number of missionaries. It seemed as tho there never was so great a need for a multitude of men and women to live the life of Jesus Christ, to exemplify His humble, unostentatious and unselfish living.

Religion

How often our minds turn to the great centers of religious interest—to St. Peter's at Rome, the seat of the Roman Catholic Church, to St. Isaac's at St. Petersburg, one of the

A KOREAN GENTLEMAN

great cathedrals of the Greek Catholic Church, to the mosque of St. Sophia at Constantinople, a landmark for the Mohammedan faith—

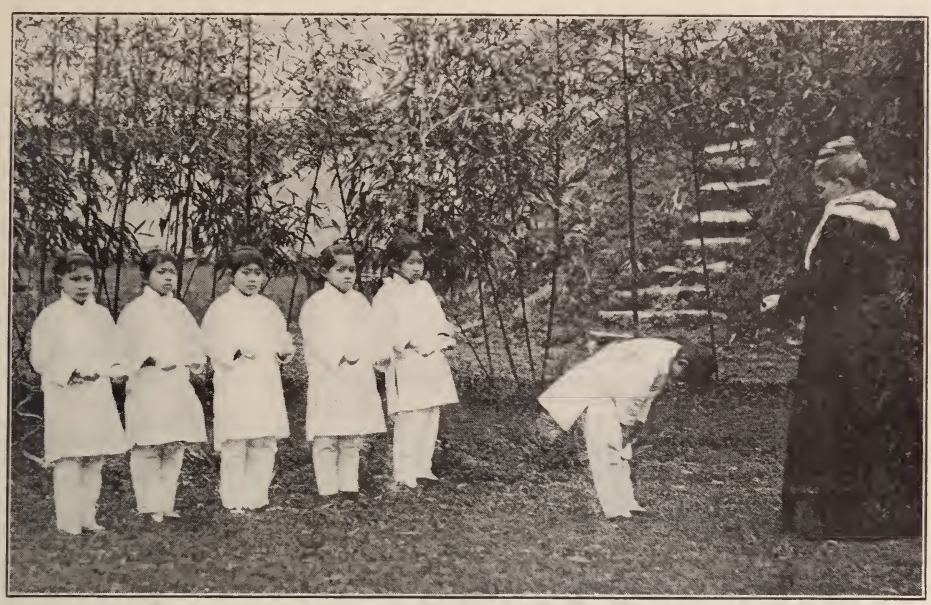
THE UNION CHURCH AT KARUIZAWA, JAPAN

these are Meccas for the tourist. Of course, in Japan, there is the same desire to see the religious life of this people. A visit to the great Diabutsu was of intense interest; its passive face was supposed to give the expression of the perfection of education and the subjugation of all passion. Yet it was all so lifeless and try as you would you could see no relationship between this image and the boys and girls of the surrounding villages. With their hearty "Banzai" you felt that tho they might reverently bow before the image, it offered for them no assistance in the thick of the fight of life.

The symbolism of the Temples at Nikko seemed in part strangely Christian—the Goddess of Mercy showering out blessings yet she gives none to her worshipers. As some one has said, "Paint a fire, it will not therefore burn." Again the Buddhas coming out of the lotus flowers, purity out of impurity, and yet they give no real help toward the pure life. The well-known monkeys on the stable of the Sacred Pony with their caution to hear, see and speak no evil yet never the impulse or help to cast it out. The pilgrims toiling to the top of some high mountain, all drest in white, reminded one of the Scripture teaching of those whose robes are made white, and yet you painfully realize that there is no transfigured Christ for them on these mountain peaks, for no one has yet made Him known. The strange ceremony of drinking wine from the cup so like our symbolic wine, with yet no sense of communion, with the Christ. So one looks in vain in these centers for some expression of hope on the faces of the worshipers who know not what it means to worship God in spirit and in truth.

Missionaries

The advantage of going to the Orient in the summer-time is that one can go to the summer resorts of the missionaries. Karuizawa, nestled among the hills, with its attractive



MISSION SCHOOL CHILDREN RECEIVING DIPLOMAS IN CHINA

homes, its places of recreation, its inimitable single street where you can do your daily visiting and shopping, all of this makes you glad to be there. Never imagine an idle body of missionaries at these resorts, one only wonders when they rest. It is surely a privilege to be in the company of men and women who have counted the cost and made large ventures of faith. That going to the foreign field is a guarantee to saintship—do not think! In no other situation are the conditions so trying, the temptations so great, nor the obstacles so tremendous. It is a superficial observer who brings home pictures of the residences of the missionaries with never an appreciation of what a small part of his life is the framework of his house.

One problem of great consequences on the field is that of church unity, of the cooperation of various boards in educational and other work, of the demand for union Bible and theological work, all of this to conserve effort and eliminate waste.

The Union Bible School in Nanking, China, a union of the Northern and Southern Presbyterian Churches, of the Christian Church and the Methodist Church, seems a wonderful portent of what may be done in the near future all over the Orient.

The Oriental to whom our denominationalism is only a hindrance and a menace, for it is of Anglo-Saxon origin, whereas Christianity is universal. The only difficulty thus far experienced in Nanking was that the Presbyterian cook complained because the Methodist cook paid too much for rice!

It was good, indeed, to see the new dormitory at Nanking to be used for this Bible School and to realize that it was erected by the Christian Church on Presbyterian soil.

The same union work is now being carried on in Korea and a similar movement in Japan is in progress.

One of the wonderful times of the summer was to be present at a meeting at Karuizawa, which did not close till eleven at night, when there was a full and free discussion of the necessity for the united action of the Christian Churches in order that the Christians may show to the world that they are in very truth "one body in Christ."

Native Christians

When Jesus Christ came to the earth and used illustrations of faith, he called attention to a Gentile; when sought to impress the truth of sincerity in prayer he told the story of a publican; when He wished to explain the meaning of love, He spoke of the sinful woman.

If He were in this world to-day with His knowledge of all, He would doubtless find His best illustrations of generosity in Korea, of unselfishness in some humble Chinese home, of true self-sacrifice in Japan, for one is continuously put to shame in the Orient by the white light of the native Christians. We attended one meeting in Korea where 4,000 people gathered in the hot sun, in the early afternoon, many of them having walked for miles. When that vast company sang, "All hail the power of Jesus' name," it thrilled one to think that all men would one day give Him the honor and glory which is His due. Sitting on the platform of the General Assembly were three earnest pastors who before becoming Christians had gone to a mountain and remained in a standing position 100 days without sleep save as snatched between moments—searching after God! What will not such zeal mean among these people when they really know God? No wonder these and hosts of others have made such phenomenal progress in Christian life and work. Even at the railway stations in Korea one felt the influence of

SOME KOREAN CHILDREN

Christianity in the greetings of the people.

Poverty

The man who had seen the Orient through travel voiced the sentiment of most tourists when he said, "What can you do for these people in the East—money is what they need—they are so wretchedly poor. When one is told in a kindergarten conducted by one of our American missionaries that the children came from such poor homes that all they have to eat is boiled sweet-potato rinds, it is all but incredible.

The poverty of Korea immediately strikes an American, for the people live in such tiny homes. The average Korean room is 8 x 8 feet. One Korean woman visited the simple missionary home, stood on the threshold as she entered and said, "Is heaven like this?" She later explained to another Korean, "Just think! They have one room just for eating, one room just for sitting and all the upstairs just for sleeping." That the simplest American home has more comforts and conveniences than the houses of those who have most in the Orient is beyond question. Their respect for the foreigner seems to be increased or would be decreased by the mode of living expected of him. To pass by miserable hovels where the wretchedness can only be exprest as "a grief without a pang, void dark and drear—which finds no natural outlet or relief in word or sigh or tear"—this is to feel the hopelessness of the Far East. From such you turn to the universities and schools filled with the finest men and women making ready to guide the feet of such as these into the paths of peace. Or as you turn to the Union Bible School, with the teeming life of the city on one side and the ground covered with grave mounds on the other, or, as the Chinese say, the school that stands

GRADUATING CLASS. MORIOHA KINDERGARTEN, JAPAN

between the light and the shadow of China, then your heart fills with hope, for a better day is dawning. No one could fail to observe the shorn heads of all the Chinese in Nanking, for in this city a fine is imposed for nonconformity to this law. Perhaps the greatest lesson of the Orient is patience. God has been working for hundreds of years and no impatient observer of missionary work can hope for an immediate transformation of each individual citizen in the Far East. A little Japanese woman exprest it as well as any. The audience were singing with true American zeal, "Work, for the night is coming," when the woman turned to her missionary friend and said, "Mrs. G., what's the hurry?" There is no imimperious demand when one works with God toward a sure end which He expects to bring in His own time.

The Children

Whoever visited another country and failed to be imprest with its children! With their laughter and frolic, their childish joy and sorrow —how alike are their natures the world over. The visit to the butterfly kindergartens in Japan, to the day schools in Korea, all being taught by their own trained people—the concentration of interest—the alertness for development, all of this gave evidence of the future of these countries if only the advantages could be given to all.

The sad part is that there are many babies being carried on backs too small for their burdens, babies on the backs of hard-working mothers, babies being sold or thrown aside—all of this to-day and yet Jesus Christ came to this world 1,900 years ago to show the value of the little child and to bespeak for it our care.

The joy of seeing the children of the missionaries and of having 24 in training for an exercise in the Gospel by Luke can not soon fade from memory. As one little boy stood before an audience to repeat the lines quoted below, it seemed a call to the Christian world for the children:

"The world was dark with care and wo;
With brawl and pleasure wild;
When in the midst, His love to show,
God set a child.

The sages frowned, their heads they shook,
For pride their heart beguiled.
They said, each looking on his book,
'We want no child.'

The merchants turned toward their scales,
Around their wealth lay piled;
Said they: ''Tis gold alone prevails;
We want no child.'

The soldiers rose in noisy sport;
Disdainfully they smiled,
And said: 'Can babes the shield support?
We want no child.'

Then said the Lord: 'O, world of care,
So blinded and beguiled,
Thou must receive for thy repair
A Holy Child."

In a book written by Dr. Cabot on "Social Service," he calls attention to two great factors, first the immediate relief which one may give to suffering exprest by the idea of foregrounds.

But how futile is this without a study of the backgrounds. What has brought these conditions, how may we remove the causes of this suffering and prevent it for others? This has its very direct application to the foreign field. The work which needs to be done immediately is appalling. One comes home startled by the indiffer-

ence of the Church to the immediate needs of the Orient. There is another question of equal importance, how can we best work toward the betterment of all conditions for the coming generations, for this generation faces a tremendous responsibility for the future?

Putnam Weale, a close student of the Orient, in speaking of the fact that missionary work should look ahead and plan for 25 or 30 years, adds: "The difficulty in doing this is that those who support missionaries must have immediate results." There is evidently need of statesmanship of the supporter of missions at home as well as of the missionary abroad.

The picture of these myriads so often comes to me. The toilers in the field, the crowds in the cities, the afflicted and the helpless, the throng of worshipers prostrate in the Temple, the young men and young women full of expectation, all cry to us and shall we not hear and answer that cry?

THE TRIAL OF KOREAN CHRISTIANS*

A STATEMENT BY THE PROTESTANT MISSIONARIES IN KOREA CONCERNING THE TRIAL FOR CONSPIRACY

THE following statement concerning the "Conspiracy Case," except certain minor changes, was prepared before judgment was rendered. While it hardly would have been proper, in advance of the judgment of the court, to give to the public such a statement, it seems to us that it should now be given out as the reason why we do not accept the court's decision as a proper criterion for determining the accused guilty of the crime charged.

The decision, we feel, not only affects the reputation of the men on trial, but, if unanswered, is calculated to reflect upon both the Christian Church in Korea and a number of foreign missionaries who are at work on this field.

We do this with no thought of opposing the Japanese Government, but believing that wrong conditions exist, it is only true friendship to Japan to call attention to these conditions so that they can be corrected.

We are glad to credit Japan with having done much for Korea in a material way. We earnestly desire that in all respects worthy and creditable conditions may be attained and stand ready to lend our aid to this end. We have only this in view in calling attention to wrongs which come under our observation. In the present case, too, the public has taken such interest as to be entitled to the fullest possible light on the case.

The case has been appealed, and we have hope that justice will be awarded by the higher court; nevertheless, in view of the judgment rendered by the lower court, we feel that in the interest of the truth and right we should make this as the statement of men who have been in attendance upon the trial and have given careful consideration to the proceedings:

Samuel A. Moffett,	William N. Blair,
Norman C. Whittemore,	Stacy L. Roberts,
Geo. S. McCune,	W. G. Cram,
E. H. Miller,	C. S. Deming,
H. M. Cable,	J. L. Gerdine,
H. C. Underwood,	P. L. Gillett.

*See Editorial, page 57.

The first arrests in the present so-called "Conspiracy Case" were made in September, 1911, and continued at irregular intervals through April, 1912, the number of arrests being about 130, of whom 123 were placed on public trial June 18, 1912. The official organ, the *Seoul Press,* was giving out information from time to time intimating that an indefinitely large number were involved, and when application by one of the attorneys to consult with his client was made in April, it was refused on the ground that other arrests were to be made. This was subsequent to the publication of the main feature of the official charges.

Of the 123 men put on trial 5 were pastors, 6 elders, 8 deacons, 9 leaders, 45 baptized members, and 13 catechumens of the Presbyterian Church; while 8 were Methodists, including Baron Yun, probably the best known Christian in Korea. Two were Congregationalists, 1 a Roman Catholic, 22 unbelievers and 4 unknown. Besides these, 9 men of whom 7 are Christians, were banished without trial in June, 1912.

The statements made by the defendants on trial were that they were examined at the Gendarmerie Headquarters where they denied any knowledge of the conspiracy until forced by the police to assent to questions propounded to them. This assent was given after repeated denials and when it appeared that there would be no cessation of torture until such assent was secured. In some instances men held out as long as two or three months, and one said that he was tortured 22 times. They gave detailed descriptions of the torture as far as they were allowed to do so by the court, and several times tried to show the marks on their bodies.

The alleged "confessions" were in stereotyped form and thus bear out the statements of defendants that they merely *assented to the questions* formed by the police and recorded as statements of the prisoners.

The majority of these men are not only Christians but many of them Christians of long standing, of tried and proven integrity of character. Their "confessions," while false, were not in the nature of deception, for they were made under protest, and after such repeated denial that the men who extorted them could not well be deceived into believing them true. These alleged "confessions" are further clearly proven false:—

The "Confessions"

First. Because of easily established *alibis* in such numbers as to be overwhelmingly convincing. Witness the following:—

Baron Yun's "confession" alleges him to be in Seoul for meetings at Im's house on certain three dates, while documentary proof of School and Sunday-school records show him to have been in Sengdo on those days with no possibility of reaching Seoul.

Pastor Yaung Chun Pak was in Kwak San for a Bible class of seven days when his "confession" places him in Syen Chun, and in Seoul for twenty-five days when his confession places him in Syen Chun.

Elder An Choon whose "confession" alleges him to have gone to the station for the purpose of assasination and to have attended meetings in Syen Chun on certain dates was, as Rev. Mr. Lampe's diary shows, with Mr. Lampe on an itinerating trip in the country on all these dates.

Teacher Kil Chin Hyung, son of Pastor Kil of Pyeng Yang whose "con-

fession" given, he testified under torture, after two months of denial, makes him state that he went to Syen Chun and Eui Ju on certain dates, was in College in Pyeng Yang on those dates as shown by the records of Dr. Baird and Mr. Billings.

Elder Chung Ik No's "confession" places him at the station in Pyeng Yang for the purpose of assassination on a day and at an hour when the Minutes of the Church Session show him to have been at a session meeting in the Library Building where he made a motion and was appointed on a committee.

A Syen Chun student's "confession" says he went to the station in Pyeng Yang, but in court he asserts that he was sick with typhoid fever for a month at that time. Dr. Sharrock's records at that time confirm this and show visits made to him in Syen Chun.

Yi Sung Hoon and An Tai Kuk produced telegrams and hotel registers to show they were in Pyeng Yang and Seoul when the Procurator asserts they were in Syen Chun.

Pastor Cho Tek Chan's "confession" places him in Syen Chun but before the Court he testified that on those dates he was in another country preaching, and that hundreds that heard him could support that testimony.

Besides there were many others, probably twenty or thirty, who testified that they were "at home," "preaching in the country," "sick," "at such hotels," "in other places," etc., etc., on the dates when their "confession" implicated them in attempts at assassination; but as the Judge allowed so few explanations, and refused to call witnesses, the details of asserted alibis can not all be given.

It is clearly known that two men, Pak and Chang, who were arrested and who made the stereotyped confession of guilt before the police, were at the time of the visit of the Governor General in the hands of the Gendarmerie for other charges. Since these two men made confessions, which the *police were compelled to admit* were false, suspicion arises as to the truth of all the confessions and one is forced to the conclusion that false confessions were extorted by the police.

Of course it was admitted that the large number of students were at the station in Syen Chun to welcome the Governor General, but their presence there was not a planned presence for the purpose of assassination but an unpremeditated going to the station *on the sudden order received from the police.* This indictment alleges that the plot was not executed because of the vigilance of the police, but the trial deduced not one word in support of this, but on the contrary, the defense can show that no police attended the Governor General when he stood before the students at the Syen Chun station.

The Missionaries

Second. Again the "confessions" are clearly proven false, because the statements implicating the missionaries can be disproven. The "confessions" allege that missionaries plotted with the prisoners, secreted revolvers for them, made speeches urging assassination, etc., etc. These statements involving some twenty missionaries can be shown to be false, but the Court has refused to allow the missionaries to be called as witnesses for the defense. Five of these missionaries, Whittemore, Moffett, Lee, Becker, and Bernheisel, were not in Korea at the

time stated, being in America on furlough.

The well-known admission of the authorities that they do not believe that the missionaries were implicated is an admission that the "confessions" are false; yet false "confessions" corroborative evidence are the only testimony against these men now on trial.

The Trial

Evidence of the unfairness of the trial is shown.

1. In the misinterpretation and lack of interpretation of the answers given by the defendants. Witness the following:—

Monday, July 1, 1912.

Kil Chin Hyung said: "I was repeatedly beaten and forced to answer as I did." This was not interpreted into Japanese.

No Hyo Ook explained the form of torture, but it was not interpreted.

Chang Si Ook said: "I was beaten until I was about to throw off my body (die), and answered." This was not interpreted.

Chyeng Tuk Yun testified that he had been beaten to the point of death, and said further that he was told that if he changed his testimony before the Procurator he would suffer again. This was not interpreted into Japanese.

Tuesday, July 2, 1912.

Yi Tong Wha said that for three months in prison he maintained that he was not present at Syen Chun, but that he was sick at the time alleged. But under continued torture he lost his senses and did not know what he said. These statements were not interpreted into Japanese.

Chu Hyen Chuk (Syen Chun doctor) said: "It is not strange that I said these things to the police. If I had not done so I would not be alive to tell the truth here." This was not interpreted into Japanese.

Paik Il Chin said: "Under torture I would swoon and assent (to the questions asked of me) and I would change it the next day when they were read over to me. I never confest." These statements were not interpreted into Japanese.

Yi Chai Yoon (16 years old) said: "I could not stand the beating and confest." The interpreter said for this statement "No" (arimasen).

Wednesday, July 3, 1912.

Cho Moon Paik said that he was told that he would be sent back to the police (from the Procurator) if he did not reaffirm his testimony given before the police. He said: "I was afraid that I would be killed, as I saw one man killed before my eyes." These statements were not interpreted into Japanese.

Choi Chu Ik testified to being beaten and abused. This was not interpreted into Japanese.

A lawyer rose and spoke to the Judge: "The Judge says *'scold'* (*Ijimeru*) and *'avoidable'* (*yamunaku*). The interpreter says *'punish'* (*basseraru*) and some times *'torture'* (*semeraru*). But the accused go on to tell *how* they were tortured, and they say they were beaten (*utaru*), *'bound'* (*shimeraru*), or *'burned'* (*yakuru*). The Judge's reply to this was "No notice need be taken of that; they all mean the same (yoshimasho, mina onajikoto.)"

Friday, July 5, 1912.

Im Kyung Yup had been in Japan, and began his testimony in Japanese but had to change into Korean on ac-

count of not knowing Japanese well enough. He said that he had said before the Procurator that his answers to the police were made when he had "no means," and that he did not know what he said (to the police). He further said that he had been tortured for fifty days. These statements were not interpreted into Japanese.

2. By the restricted scope of the examination by the presiding judge.

The sole purpose of the examination seemed to be to have the accused affirm the records of the police examinations, and not to ascertain whether or not these records disclose the real truth of the case. When prisoners denied the statement in the alleged "confessions" the judge, instead of probing into the assertions of torture as the reasons given for these "confessions" sought only to make the prisoners reaffirm their former confessions. This effort to confirm the police examination is bound to give the impression that the judiciary in Korea is subservient to the Police Department.

In view of the Governor-General's written statement: "If any confession or statement be taken under torture it would serve no purpose in the trial at the Court," the judge's refusal to investigate the assertions of torture indicated an attitude at variance with the assurance given by the Governor-General that a "fair trial" would be granted.

3. The refusal of evidence in rebuttal of charges.

The defendants asked for various witnesses, amounting in the aggregate to perhaps fifty. It was proposed to prove by the witnesses facts which would establish the innocence of the defendants. Unless there should be a judgment of acquittal the reason for refusing to call these witnesses must be that the Court would accept no evidence to contradict a "confession" once made. Under such a ruling any man who is once arrested has no opportunity for escape. He may be put under secret examination for such a time and under such conditions as may be necessary to extort a confession of guilt, and then, tho he may have absolutely conclusive proof of innocence, it will not be heard. One of the witnesses said that for more than two months he affirmed that he did not go to the depot as he had been ill at the time; being at last forced by unendurable torture to make the admission demanded, he said that he would tell the facts in the Court. Dr. Sharrocks was ready to testify that the man was sick and under his treatment at the time mentioned, but the Court refused to call this witness. It is inconceivable that "confession" of guilt, which is considered the weakest of testimony should thus override positive incontrovertible proof.

Another distinct ground for complaint is found in the treatment accorded to the American missionaries, men whose well-known character entitles them to respectful treatment by the Court. Instead of this, alleged "confessions" made on the secret examination were read as evidence against the accused. This evidence would make these missionaries infamous criminals. These same missionaries were refused the privilege of testifying against the charges. Their names stand upon the Court records as criminals and no word of contradiction is allowed from them. And yet it is said that these missionaries are not believed guilty by the higher authorities. There is no justice or logic in this position.

PAK, A KOREAN COLPORTEUR

PAK UNG YUNG'S foster-father was an official in the palace of the Korean Emperor, and Pak entered the palace service at the age of fifteen. Upon the death of his father, thirteen years later, he was, according to Korean usage, obliged to resign his position. He returned to his ancestral home at Tok Bowie, where he had lived for seven years. One day a man came and preached near his house, and from him Pak bought a copy of St. Matthew's Gospel. He read it and re-read it through the night, and in the morning sought out the wandering preacher, and was led into the light. He was the only Christian in a district covering 70 miles by 35. From the first he worked for Christ, but after some years devoted himself to colportage service for the Scottish Bible Society.

Pak's service has been one long line of conquest. He has never known defeat. Tok Bowie, the village in which he had lived, was his Waterloo, for if he won there, he need fear no place. God was faithful to every promise Pak claimed, and a little group of Christians now worship there. Next came An Kol, a hotbed of iniquity. The "squire" of the village warned the people that if any one gave shelter to Pak he would forfeit his right to live in the village. Now a little church has been built there, with 50 regular attendants. Thirty-five miles east of An Kol is Yong San Kol. Here Pak worked and prayed for some time without result. Not a door would open to him. At length he persuaded two or three persons to buy and read copies of the Gospels. The congregation there to-day numbers 140, and one of the office-bearers is the headman of the village, who said to him, "Get out of this place, you dog."

Across the country 25 miles is a group of villages in a valley. Thither Pak went. The first to give heed to his teaching was a farmer who bought the four Gospels and Acts, and is to-day the leader of a group of Christians. He went to Sang Sim Li, which means "The town of lofty thinking." By the Word and his instruction, Farmers Pai and Cha were converted with four others. In three years the little church had grown to twenty members. Pai became a mighty man of prayer, and said to Cha, "Brother, God has given us His Word, but we can not receive its fullest blessing until we have given it to others." They toured the surrounding district with Pak. The work of grace spread like a forest fire, until to-day that little group at Sang Lim Li has become the mother of 16 churches, besides many cottage meeting-places.

These are only illustrations of the devoted and fruitful service of this man. Through his conversion he lost much of his property, but he could live the rest of his life in retirement. He prefers, however, the long rough roads and the mountain passes, the heavy pack and the enemy's abuse, because he has had a vision of the Lord. Mr. Miller, of Seoul, says: "His life is worthy of a place among the greatest of our society's workers. He is made of the stuff we find in martyrs. Faith and patience are his constant companions."

A NATIVE AFRICAN CHURCH IN SOUTHERN RHODESIA

PROBLEMS OF THE NATIVE CHURCH IN SOUTH AFRICA

BY PROF. HARLAN P. BEACH, NEW HAVEN, CONN.
Professor of Missions in Yale University

AS the avowed objective of South African missionaries is the foundation and upbuilding of a self-supporting, self-governing and self-propagating native church, the problems involved are theirs as well as more distinctively those of the leaders of the churches themselves. "Native," it may be stated, is here used in the usual sense obtaining in the subcontinent, and designates the aboriginal negro and not the colored, *i.e.*, mulatto, section of the community. Only a few of the problems connected with the South African native church have been selected, and these not for full discussion—space limits prevent that—but rather to make clear some of the facts in the case and to suggest the difficulties which the missionaries and native leaders are facing in South Africa.

I—Problems of Environment

Time was when the missionary to the subcontinent found his constituency living free and untrammeled lives under conditions not differing materially throughout South Africa. To-day this is not the case. The incoming of the white man and his occupation of much of the territory of the blacks, as well as his legislation concerning the natives, have materially differentiated their environment. They no longer live where and as they please, but rather as white legislation has decreed. Tho they outnumber the whites more than three to one in the Union of South Africa, and in a much larger ratio in other portions of the subcontinent,

their habitats are disliked and unnatural for the most part, and hence, present problems for Christian solution. Only four of the types of environment need be considered, as most negroes are found living in one or other of these.

(1) The reserves shelter a very large percentage of the natives. The term varies in its significance, but is here employed to indicate land set apart for the exclusive use of negroes, tho traders and missionaries may be allowed to reside there under certain restrictions. Ordinarily, residents of reserves are amenable to a modified tribal law, and live under the jurisdiction of native chiefs. This environment resembles somewhat closely the original habitat of the natives. Here the "red" or raw native is much in evidence, and old customs with their temptations, especially those connected with marriage, beer drinking, circumcision, etc., need to be combated. Yet this old kraal life is the cause of more nostalgia among the masses who emigrate to the mines than that of any other place of residence. If one visits the great compounds to be mentioned later, one notes a perpetual harking back to the huts of the reservation and to the "good old times" enjoyed there. Here individualism is lacking very largely, and the old communism prevails, with its subordination of personal to the clan good, as does an undue influence emanating from the chief and the leading councilors,

In some localities there is no church on the reservation, and in case that is not permitted, or is allowed only under serious restrictions, the church's problem is to influence the people continuously. To erect a building outside the reservation limits does not meet the convenience of African Christians who are far more dependent upon frequent public services, such as daily prayers, than we are. Isolated converts in their huts are liable to interruption and obstructive ridicule in their attempts to nourish their spiritual lives, and hence the public meeting is desirable. Moreover, here in the reservation tribal pressure, as well as omnipresent temptation to evil, make an unusual demand upon the native Christian's stedfastness. He needs personal help, more than in those reserves where the church or the church-school is allowed. In the latter class of reservations, the church's problem is mainly one of providing strong leadership in the form of a wise native pastor or teacher. In case the chief or several of his councilors are Christians, the reservation is a place of strategic importance to the church.

(2) Locations are places set apart locally, usually near cities and towns, where natives in the employ of citizens must live unless their employers provide them lodgings in their homes. As might be supposed, the locations, even when as commodious houses are provided as one sees at Buluwayo, are the abodes of men mainly, and are as devoid of homelikeness and as fraught with moral perils as one can imagine. They are often remote from the man's place of labor, so that it entails a weary walk after work is over. Then, too, the curfew laws are very rigid in many towns, and all must be home by nine o'clock. In the one item of church attendance at night, which is typical of other obstacles to Christian work,

the location causes such ministrations to be of little value. The anxious gaze at the clock and the thought of possible arrest if the service does not quickly close, and the limited time between the end of the day's work and curfew, make evening services partially ineffective and interfere with evening-schools.

Yet on Sundays locations furnish opportunities of reaching the people which are lacking elsewhere. Thus when the projected Durban location becomes a reality, many of the city's 37,404 negroes will be concentrated in a small space, easily accessible to Christian influence, whereas in the Natal reserves they might be scattered over 200 or 300 square miles. Even as it is, the centers of work at Durban are so near each other that the writer has attended eight native services on a single Sunday, as many a missionary does. Such centers afford the material for very strong churches, like the main Native Church of the Wesleyans in Johannesburg, where we have seen over 1,200 assembled at an ordinary service.

(3) The compound system is mainly found in the great mining centers of the Rand and at Kimberly. These immense yards, with their cheerless barracks, constitute the home of more than a quarter of a million natives on the Rand alone. Men from all parts of the subcontinent are here herded together in a way which makes the local designation, "the university of crime," wholly comprehensible. They stay only a year on an average, when they return to their kraal homes to carry there the worst that a corrupt civilization and worse native evils have imparted. No part of Africa is such a danger center as the Rand and Kimberly. Unfortunately, the church has little opportunity for continuous influence here. Such work as she does is under the greatest of handicaps, since the best chance is on Sunday, a holiday and Vanity Fair in the compounds, such as we have never elsewhere seen. In the closed compounds of Kimberly none are allowed to leave its limits, and an abutting chapel; but where compounds are open, such services as that at Johannesburg just mentioned are possible.

Quite as impressive as is the probability of evil, which is inseparable from the compound life, are the possibilities for good. Many mine workers are Christians, whose character here finds its Marathon. Unless the church helps them, they are almost certain to deteriorate, or lose altogether their spirituality. Then, too, the multitudes who come up from heathen kraals have here their only opportunity of hearing the Gospel. It is most natural, therefore, that much emphasis is placed upon work in these maelstroms of evil. At the Cape Town Conference in July it was stated that fourteen societies were laboring at Johannesburg and on the Rand, and that from 25,000 to 30,000 attend services with a fair degree of regularity, to say nothing of the large number in mission night-schools.

(4) The farms, strange to say, are not very favorable to Christian work for natives, nor for Christian nurture. Canon Wyche, who has made a most careful study of the problem, aided by some 300 correspondents, reports that most farmers prefer

heathen hands and try "to eliminate trousers from those who are Christians." They favor polygamous servants, and too often provide their laborers with liquor, which missionaries told us in Cape Province was the greatest enemy the church there had to deal with. So scattered are such natives that church and school privileges are not commonly enjoyed. The canon's informants led him to suggest that schools be established in such circumstances; and others would emphasize, as better still, a church-school under efficient native care.

II—Problems of Leadership

If environment presented varied difficulties, it is manifest that the demand for wise leadership constitutes a central problem for the native church.

(1) Unfortunately, one phase of its complexity lies in the foreign missionary. He has been too prominent in the church, and has personally borne too much of its burden and devised too many of its plans. Native initiative, so essential to the solution of environmental problems, has been lacking and is still left out of account by many white workers. Exceptions, such as are found in the Paris Mission in Basutoland, prove that it would go far toward supplying the remedy, if natives in the church were helped to solve the difficult questions suggested by environment, while the white man applied himself to other matters.

(2) But there is an almost universal belief among missionaries that whatever the black man is capable of doing, thus far very few natives have been sufficiently trained for their demanding tasks. If such men as Dieterlen, of Leribe, could stand at the head of a union training institution, with Taylor, of Natal, and Junod, of the Mission Romande, as associates, a type of native would arise who would be equal to any emergency. Happily, the day of union training is just dawning, and we may hope for better things in native leadership than we have hitherto seen —a leadership which must be aggressively sociological and wisely political, as well as predominantly theological and deeply religious.

(3) To meet the present demands of a nascent self-consciousness among the educated native leaders of the church, coordination must be the watchword of the new order. Subordination has had its day for the most part. White and black leaders must be at one and wholly brotherly. More and more the former must decrease while the natives increase. Yet this can only be possible and prudent when the black minister has been adequately trained and empowered for this new program. Wesleyans and Anglicans have so emphasized certain principles of their polity that they are likely to be even more than in the past leaders in the movement for effective cooperation between different grades of helpers. Yet there still remains the all-important question as to how the best use can be made of varying talent. The missionary who combines the qualities of Wesley and General Booth might aid in this matter; no native, not even Tiyo Sogo, has had, or is likely to have, the wisdom to devise a scheme of coordination which will be at once acceptable and practicable.

III—Problems of Propaganda

The Propaganda at Rome has a

wisdom which Protestants might emulate. The present writer, at the outset of his African tour, visited that ancient and wonderful institution in the attempt to learn personally some of its secrets. Needless to say, its highest official but one, who most politely received him, was equally polite in his determination that the Protestant should learn nothing from him. One thing he could not conceal from his visitor, namely, that any success wrought by the Propaganda does not come by chance; it is based upon the best available wisdom from Rome not only, but from every mission field. The interview, it may be added, was wholly conducted in the language of China, where the official had been a missionary for years.

COLORED (NOT NATIVE) CHURCHWARDENS OF THE RHENISH MISSION, LAREPTA

(1) One thing seems evident, namely, that in view of the environmental problems described, the permeation of every nook of the subcontinent calls for an immense amount of itineration and a larger number of agents than are called for in such countries as China and India, where populations are dense. In Africa this last condition is at the opposite pole. Thus, the 1911 census shows that in the Union of South Africa negroes average only 9.93 per square mile, which means that the general average proximity to each other is 1,596 feet, tho that figure is only given for whites and blacks, not being calculated for blacks only. In India the ratio of native agents to the foreign workers is about one to eight, whereas in South Africa, where the density is a seventeenth as great, the ratio is about one missionary to five native agents. In such sparsely settled regions, there is no possibil-

ity of planting mission stations very thickly, nor even outstations. The itineracy is the only way of providing the necessary contact of Christianity with heathenism. So also is it necessary to strengthen the native arm for compound work and other forms of service where personal contact with multitudes is essential.

(2) A well-considered and coordinated plan of campaign is a lack which must be made good before any wide propaganda is possible. At present the various societies are more careful to avoid trenching on one another's confines than they are keen to devise plans whereby all negroes may be reached. The writer found more evidence of overlapping in the various fields than he did of comprehensive, interdenominational plans for covering all the subcontinent with systematic itineration.

(3) The propaganda will not cease to be a pressing problem until a new spirit is instilled into the majority of South African churches. It was this spirit which made the Basutoland Christians evangelists to far away Barotsiland; it is this spirit which is making second Ugandas of the region west of Lake Nyasa and Kamerun, just as it has made Korea the marvel of modern evangelistic effort. In most churches personal responsibility for spreading the Gospel is confined to a few in a congregation—paid helpers or officials in the church, usually. The luxury of soul-saving they have not learned. A multitude of Coillards are needed to solve this problem of the native church through their tongue and inspiring example.

(4) A notable lack as compared with what one sees in other mission lands is that of a varied and attractive native literature. Here again there are exceptions, as the Sesuto publications of the Paris Mission and those in Zulu of the American Board. It is true that thus far there are few readers; yet more could be done in the propaganda, if more numerous and different books and periodicals were available. In a land where populations are sparse, the printed page is a preacher to isolated groups where a Christian could read on a Sunday a virile sermon, or an interesting story of Christian daring or service. Then, too, native helpers in their isolation tend to grow repetitious and unproductive, if without stimulating religious reading and helpful commentaries. With these the spread of Christianity would be greatly furthered.

IV—Nationalization of the Church

This is only an impending question, but it has been discust, and it will be argued until it arrives at some form of materialization. For years this part of Africa has been rent by the activities of Ethiopianism, a mingled blessing and bane. Its roots are many, but it is evident that one alluring item in its program is the establishment of a church which shall be African and not European. To be sure, it is divided denominationally, yet it has some marks of a genuine national church.

(1) Ethiopianism itself is a proof that this problem has its very real perils, unless its founders and program are well-nigh perfect. Africans, even those leaders who have had the benefit of an American birth and environment, have not arrived at that maturity of judgment and develop-

ment of initiative necessary for the establishment of a national church. Nor are there white missionaries who would be acceptabe to more than a single denomination, even if they were capable of so complicated a task. The very conception of an enduring movement of this kind calls for the emergence of a native ecclesiastic who may stand in the same relation to his race as Booker Washington, so perpetually quoted in South Africa, does to the American negro and his educational and industrial problems. The emergence of perils in the recently established National Congress, with so representative an African as John Dubé as its president, is suggestive of the wide range of obstacles lying in the pathway of a national church movement.

(2) There is, nevertheless, a real call for such a church, if Christianity is to become indigenous and improve upon the denominational and sectional Christianity of Christendom. With increasing limitations in their racial life owing to white legislation, South African negroes will find the chief theater of their united activities in the church. Growing animosity to the foreign domination, so restrictive to national development, will probably lead to the determination to find an autonomy in religion. At first it may be that denominational leaders of allied churches will make out of Methodists and Wesleyans, for example, a national African Wesleyan church; later the leading denominations of Christendom may become component parts of the Church of Christ in Africa. This is probably a far-off event, but the preliminary stages are in process of development and constitute the deepest and most momentous problem on the South African horizon. As one of the missionary statesmen of the subcontinent, Mr. Jacottet, said at the General Conference in 1904: "If Christianity is to possess Africa, and there become a living and life-giving power, it will have to assume an African form to meet the demands of the African mind. If it can not do that, our work is bound to become a huge failure. The complete Christianizing of the native mind can only be brought about by the Christian native himself. The native church is obviously the only organism which can do that work; and it can only do it in so far as it is to be a thoroughly African church itself, imbued with African ideas and feelings, and realizing the Christian life in a truly African fashion." Missionaries are at present intimately related to this church; and to yield the product of years to an untried experiment, and to attempt the task of guiding the infant church may be more than they feel like undertaking. They should look at it in the light of Principal Shairp's word, "Toward the forwarding of this silent, ever-advancing Kingdom, our little work, whatever it be, if good and true, may contribute something." Nor should the prospect of added troubles and the probability of variance and even strife deter them from aiding any wise endeavor to bring in the new order.

Leaving the future to work out its own destiny, the present item of transcendent importance in African missions is the native church. The few problems here suggested are typical of many more. They demand of missionaries careful consideration, of us prevailing prayer.

THE CHRISTIAN OUTLOOK ON THE WORLD*

BY BISHOP W. BOYD CARPENTER.

MISSIONARY work must always be one of two kinds. In the first instance we all think of *the individual souls* for whose benefit the missionary works. We must believe that he who goes out preaching the Gospel has a message for every individual soul of man. Having premised that much, there is a disposition—and perhaps it is a providentially guided disposition—to look at missionary work not from the standpoint of the salvation of the individual, but from the standpoint also of the ultimate destiny of the world at large. From that point of view I think it is wise to note what are the conditions now at work and what are the prospects of the power of Christian teaching moving through the world and establishing itself in the present generation.

Lord Carnarvon said years ago that the greatest power in the world was the power of public opinion, and as we look out upon the world to-day we see that there is slowly being formed what I can only describe as a world-wide public opinion. A few years ago there was public opinion of England or of Germany or of America, as the case might be; but now that newspapers are interchanging their communications, and the distant parts of the East have their journals also, there is being slowly formed a kind of distributed public opinion throughout the whole world. It is very important that we should do our best to take care that that great public opinion should be interpenetrated with Christian ideals. When it is considered that Christian civilization might any day be threatened by a change of conditions, all the more earnest should we be that the Christian ideals shall be maintained in the press not of our own country only but as far as possible of every country; and in order that that should be the case, the press of foreign lands, and above all, the press of the East, should somehow or other be brought under Christian influence. These are what I may call protective influences for the real growth and maintenance of Christian civilization.

Christians in the Past

Take a brief survey of the promising conditions of the outlook upon the world. Among these, first of all, is the extraordinary progress of Christianity in the past. Christianity has made its place good, and its hold strong upon the world. If we look back to the days of the Apostles we realize what a thin little stream was trickling forth from the Land of Promise at that time. But the stream has become a river, and the river is running onward toward the sea. It has broadened and deepened as it has gone. Whereas in the days, for instance, of Constantine, after the political victory of Christianity, according to the best calculations there was not much more than one Christian to every 150 of the inhabited world; at the present day the proportion may be not unfairly said to be one person in three of the population of the globe that would call themselves Christians.

What an enormous change in the interval of those fifteen or sixteen hundred years! That change has been most remarkable in that the progress has been in an ever-accelerating degree. It is a fair calculation to say that at the beginning of the nineteenth century the Christians could be reckoned as 200,000,000, whereas to-day they can be reckoned as 500,000,000. That in itself is a very promising fact, and I think it is a wise thing for us to encourage ourselves and say, "Here is the energy of the power of Christ's

*Bishop Carpenter has recently paid a visit to America. He is one of the strong men of the Church of England. This address was delivered to the members of the C. M. S. Clergy Union in the Church Missionary House, London, on Monday, March 18, 1912. It was reported in the *C. M. S. Review* from notes taken down at the meeting.—ED.

Spirit which has been working through the centuries and at last has transformed the aspect of the world in such a way that whereas after a hundred years of the Christian era had run only one out of every 150 of the world's inhabitants acknowledged the name of Christ, to-day one out of every three does so."

What is still more remarkable, the power of Christianity is seen not merely in the number of its members, but in the extraordinary ascendancy of the Christian nations over the world. That is one of the providential things which I can not help thinking we ought to be always grateful to God for. There are plenty of drawbacks, but I am now pointing out these encouraging facts, namely, the progress of Christianity, which has won numbers to the cause of Christ, and the fact that this progress has chiefly been among those nations which now have the political ascendancy over the world.

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The Darker Side

Now turn to the darker side, and look at the factors in the problem which give us grave reasons for earnest prayer, and occasion a certain doubtfulness of ourselves. The whole of Europe, the citadel of Christian civilization, is suffering from a *decline of the birth-rate.* There is no single nation in Europe exempt from that decline. Conditions are best in Norway and Sweden, where the decline is only four per cent. The conditions in France, as is well known, are terrible beyond words, France having passed the line of natural increase a year or two ago, and having been obliged to write a deficit, that is to say, more deaths than births. But what is our own case? Our decline within a short time has really been more rapid than that of France. England and Wales stand with the diminution of seventeen per cent. during the same period that Norway and Sweden diminished by four per cent.

The loss of Christian population at home may of course be repaired by the converts brought into the fold of Christ in other lands, but that in itself will not be an adequate compensation. The mere maintenance of numbers will mean little if Europe, this great citadel of Christian civilization, is being worn down by loss of force from within. In the order of God's providence Christianity has laid hold upon the dominating powers of the world, and showed that it was not a question of numbers merely but of the world influence which the European nations have exercised. Europe has stretched forth her hands in all directions and has dominated the East and South and West by her power. But what if her population is beginning to decline? The prestige which arises from vital strength of population is a genuine thing, and if Europe, which is looked upon by the East as the great center whence Christian forces come, turns out to be a dwindling and a withering power, I can not see that Europe will escape with its ascendancy and its prestige unaffected by those movements which are so rapidly advancing in the East and are likely to become not merely embarrassments to the politicians of Europe, but, I think, also dangers. That is one of the factors which we have to consider. Is the Christian population of the world so growing that it will keep pace with the great progress of the non-Christian world, or are we declining in population relatively to the great masses of mankind? Will our children have to say in the year 2,000 that whereas in 1900 Christians claimed one-third of the population of the world, they are not able to claim so large a fraction?

There is a still more serious factor. The withering of population is one thing, but *the withering of faith* is a far worse thing, and there are influences at work which are tending to disturb if not to destroy faith. I mention first the materialistic conditions of our present-day civilization. Men have had to struggle, as

God meant that they should struggle, for existence, struggle to gain their position. All human beings are so constructed, as it seems to me, that they are for ever fighting to get into harmony with their surroundings, because only when there is harmony between the organism and its environment can the organism be able to fully discharge its own functions. Therefore the whole history of the past is largely the struggle of various civilizations and human beings, tribes and nations to place themselves in a position in which they will be in harmony with their surroundings and thus be able to use them to the best advantage for themselves. But one strange effect which waits upon all progress is this—that the moment people get into harmony with their physical surroundings and the necessity for strenuous effort is removed, they begin to sink into laziness and luxuriousness. When things go comfortably with us and we get into a condition of ease, we are then lazily inclined and we do not put out our full energy. Is the materialism we deplore due very largely to the fact that we have reached a state in which the scale of living has risen enormously? A very large proportion of the population can live in comparative comfort, and therefore there is the desire for ease; a little more of the folding of the hands follows the comfort. Hence the materialism as we call it, which is the domination of bodily indulgence over all the higher faculties, higher qualities, higher aspirations of our nature.

That is one of the temptations of the day, and I think it is one of those dark factors which we ought to consider. Men need to fight against themselves, fight against their own indolence. After all, the old adage of "high thinking and simple living" comes in here, and I think we should be wise to regard the materialistic conditions of the day as one of the really perilous factors that we have to encounter.

Then we must reckon that *Socialism,* from one point of view, is another. I use the word Socialism to connote an extreme wing. The Sunday-schools are being conducted by Socialists, which means really Secularists, men who are teaching pure Secularism and therefore are anti-religious in all their influences. Here is a factor which I think we should carefully weigh. What has taken place in France should not be forgotten. Under the pretense of liberality France has reached a condition which I can not help regarding as little short of tyranny. I call it tyranny when at the graveside a man is allowed to proclaim his atheistic or his socialistic views with loud voice to an assembled multitude, but in the same graveyard a Christian man is not allowed to deliver an oration concerning the Resurrection or the hope of the life to come. The same tendency which we see in France is latent in all the secularistic Socialism of to-day. This irreligious Socialism is a danger because it is extremely active. It never ceases its propaganda, and it carries on its work not in one country only, but in every land, so that it is a factor which we may well put down on the dark side.

Another factor to be reckoned with is *the spirit of unrest* which is around us. It is not merely in our country; there is unrest, either mental or political, all the world over, and when I cast my thoughts beyond the bounds of Europe and remember the unrest which is going on in the Far East, the upheaval in China, the doubts which are discust in the press of Japan, I can not help feeling that here are elements which may at any moment take a form and a direction which will not be in favor of Christian influence. I am aware that a great deal of the mental and religious unrest in China, Japan and India is largely due to the influence of Christian missionaries. It stands to reason that if we bring religious ideas into these countries that a ferment will

be created in the minds of the people, they will begin to reflect and to speculate, and they must to a degree become dissatisfied with their own forms of faith. That is one of the necessary effects of the teaching or preaching of Christianity in the world. It can not be helped. It is sometimes necessary to overthrow in order to build up. But, nevertheless, these times of destruction are perilous times, because they are times of transition, and our anxiety is lest those who have been thrown out of the old home should not have been brought into the new home, under the safe *ægis* of the highest and best religion the world has ever seen, the faith in our Divine Master and the peace of heart and soul which comes through Him. A transition time is a dangerous time, because, like Noah's dove, the soul flies between the rough seas and stormy skies, and the ark has not yet been found. Souls in that condition of unrest constitute a very grave anxiety for all Christian people.

I have put these factors of difficulty forward not because I wanted to depress but because I want to arouse to the thought that there is not much time to be lost. We are bound to consider that time is a real element, and that in this affair the message of the Master does demand haste. The problem presents itself to me at this moment as a race between the work of the missionary and the awakening which is taking place, the rapid movement toward modern civilization which is going on in the Far East.

What is meant by this *modern civilization?* When I inquire I find that it is intended to mean aeroplanes, and steam-engines, and of course guns and ironclads and all kinds of weapons of war, the submarine, and hidden mines that are floating to the danger of all navigation. It includes, in fact, all those appliances which the wit and the science of men have brought together for the destruction of their fellows. It may mean something else. It may mean newspapers and telegrams and telephones. These are what many regard as the great manifestations of modern civilization. This is the civilization which has been laid hold of by these people. The Japanese have shown us they can use fleets and weapons of war as well as we can.

A very interesting man who traveled in the Far East made a very striking statement when he said: "I know the East, and you may take my word for it that a Chinaman is as good as or better than a Japanese any day, physically, mentally and morally, and what Japan has done China can do better." In other words, Japan and China, having got hold of what is called modern civilization, in a short time will be able to show us that they can use them. "Now," said this man, "it is just a race between you and them, and if the East gets hold of the idea of its own power before you can fill their minds with the Christian ideals of life, then God help you all."

Oddly enough, I was reading in the British Museum one day, and I came across in a French writer a letter written by a Roman Catholic missionary who had spent the greater part of his life in China. Some one had asked what was the secret of the prosperity of China and he gave fourteen reasons. Very curious reasons many of them were. He pointed, of course, to the filial ideas which possest them, to their temperate and quiet life, to their eating fish which he thought was one of the reasons of the productivity of the population, and so on; and he wound up his letter by saying:

"Remember, China has existed as it is for countless generations. Babylon has risen and fallen, and Persia has risen and fallen, and Greece has risen and fallen, and Rome has risen and fallen, and your European civilizations have all risen up, and China is the same to-day that she was thousands of years ago, but in the day that China recognizes her power she

could by her own hand place herself at the head of all Europe, and in the day in which she awakens to that power, God help them and us."

So that here were two witnesses, the one writing as a Roman Catholic missionary from the heart of China, the other writing as a man who had traveled and was acquainted with Oriental life, and both of them pointed out the same thing that it is a race between the effort of the missionary and the awakening of the Far East. Can we so impregnate the minds of these Oriental people with the true ideals of Christian civilization that they shall not, like foolish children, make ill use of the terrific weapons of modern civilization? To bring the individual to the knowledge of what Christ is to him, that is a great work. But surely it is also a great work to show the necessity, from the standpoint of a nation, of the existence of great ideals which mean protection of the ordinary maxims of morality, which mean the recognition of a Power greater than ourselves that is dominating and directing the world, which mean the reverence for life and the reverence for God.

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Remember, the spirit which helped us to fight for freedom was the spirit which came from a little band in the East. It was a gift from Christ Himself, and we ourselves owe all that is best in our civilization to-day to Him Who taught that the truth should make us free. Therefore, as we remember that the power of that truth set us free from the prejudices and from the destructive influences which might have ruined national life, remember also that that truth is owed to the far-distant parts of the world; let others be sharers of that freedom by being sharers of that truth. Meanwhile, turn back from the path of mere pleasure, go into the narrow way again, learn that life is too great and too serious a thing to be frittered away. We need the invigoration of religion among us and we need the invigoration of moral ideals. We must be constantly preaching to our people that unless the nation has within its sinews and bones wholesome moral fiber, it has lost its power, and it can not possess this moral fiber save under the inspiration of religion and by the indwelling of the Spirit of God.

Look out on the world of to-day and see both its opportunities and its perils, but see also that the power of Christ is the same to-day that it ever was, and do not lose heart. He is an unwise man who ignores the danger and undervalues the power of his foe; while he is the wisest of all who, from the contemplation of every danger, turns his face upward again and looks into the face of his Master and knows that the Master Who interceded at the throne of God and upheld His first martyr in his struggle is the one Master Who will be with us still to the end, and that our labor therefore can never be in vain in the Lord.

DISCIPLES AND MISSIONARIES

"MISSION" means "a sending;" "missionary" is one "sent;" the "mission" of the 12 was their being sent out at our Lord's command for a brief, special work. We might also speak of their mission to the world, meaning their whole ministry, as we might speak of our own life mission, meaning our appointed duties under God's will and guidance. "Missionary" is from the Latin; our word from the Greek meaning the same, is "apostle." When we call the chosen 12, the 12 apostles, we are calling them the 12 missionaries, the 12 "sent out" by our Savior. Paul was also an "apostle" of our Lord. "Disciple" means "pupil," or "learner," and all who often listened to Jesus to be instructed by his words were "disciples." The 12 were "disciples," as well as "apostles."

RUSSIAN INFLUENCE IN PERSIA AND MISSIONS*

REV S. G. WILSON, D.D. TABRIZ, PERSIA

BY the treaty of 1907 Russia and Great Britain divided Persia into "spheres of influence." The continuation of internal strife in Persia, subsequent to the Constitutional movement, led to Russian military occupation of Tabriz, Kasvin and other districts in 1909. Since the "Shuster Affair" and its accompanying ultimatums were followed by the sending of more *sotnias* of Kossacks to Azerbijan, Gilan and Khorasan, it has been evident that Russia's hold on North Persia would be permanent, that either under the name of a protectorate, an occupation or annexation, the sovereignty would pass to the Czar.

The chief interest of America in Persia is in its mission work. As the fields in which our missionaries reside are all in the Russian "sphere," it is important to inquire what effect Russian annexation will have on mission work and on Christianity in those regions.

(I) Russian annexation will bring in its train the environment of a Christian civilization. It is the habit in some quarters to speak with scorn of the condition of civilization in Russia. But such an attitude is the outcome of prejudice. Especially in comparison with Persia, her northern neighbor is vastly superior. Let one contrast the condition of Transcaucasia under Russia with Azerbijan, the best province of Persia. Take Baku and Tabriz, two large commercial cities. I have had more than thirty years' residence in the latter and have recently visited the former. Baku was a surprize to me. It has wide, asphalt-paved streets, trolleys and automobiles, fine blocks of stone buildings, modern schools, various railroad and steamboat connections, great petroleum and other industries and water-works at the cost of thirty millions of rubles. From being a backward town, the seat of a Moslem Khanate of the oppressive type, it has become a fine modern city. Christians of various names have flocked to it. Armenians, Russians and Germans compose half its population of 200,000. Christianity holds an influential position there, for besides Orthodox Russian, Roman Catholic and Gregorian Armenian churches, there are Russian Baptists, Molakans, German Lutherans, Armenian Lutherans, Armenian Evangelicals and the Church of England. In contrast to Baku, Tabriz — tho its population is estimated to be greater—seems like an overgrown village, with its narrow, crooked, dirty streets, and its harem life secluded in high walls. It is unprogressive, unenterprising and of a backward and different civilization. Russia will bring in the modern era.

(II) Russian annexation will bring to an end the gradual depletion of the ancient Christian population. Who has not been struck while traveling in Persia by observing the number of villages formerly Christian which are now occupied by Moslems. The district of Pers-Armenia—from Karadagh to Salmas—is a striking example. In many districts of Karadagh the Armenians have been driven to the high and rugged hills, abandoning the beautiful and fertile valleys to the Moslems. The traveler notices a shrine or a church, possibly in ruin, apart or in a Moslem village, and is informed that it was formerly surrounded by a Christian population. In some cases the bishop of the church retains the title to glebes where no Christian remains. In the region of the Shakoik Kurds, above Salmas, is a so-called Kurdish tribe, composed of families which were Christian at no distant date. Under my own observation, Christian villages have disappeared north of Tabriz. Two out of three have no Christian people. They have been driven out by oppression. In Khoi, Maku, in Persian

* From the *Assembly Herald*, December, 1912.

Kurdistan, along the uplands of Salmas, we find the same condition. It was an effort to protect Nestorians (including Protestants) from massacre and to punish the rape and murder of Christians that directly caused the murder of Rev. Mr. Labaree. Under the new régime the age-long oppression of Christians will cease.

(III) It will put an end to the inequalities of law under which Christians have suffered. These can not be mentioned in detail now. It is well known that in a Persian court the testimony of a Christian is not received against a Moslem nor is it valid against his testimony. A Christian's blood is valued at a trifle, as a donkey-load of wheat. The pervert to Mohammedanism, called Jadid-i-Islam, can make extortionate claims on the property of Christian relatives. For example: If a Christian girl elopes with a Moslem, she and her new relatives despoil indefinitely her former family. Was it not a deep sense of the injustice of their Moslem masters and the hope of release from their oppressions that led 15,000 of the Nestorians to adjure the creed of their forefathers in 1899 and unite, *en masse,* with the Russian Church?

(IV) Russian administration will increase religious liberty. Altho Russian law has not yet reached the highest standard with regard to freedom of conscience, yet it has improved greatly in the last decade, and the tendency is toward liberty. We are not now comparing it with the ideal, but with the law and custom of a Moslem country. There can be no doubt that Russian administration will free Persian sects, as Ali-Allahis, Bahais, etc., from the necessity of *tagia* or religious dissimulation, now necessary in order to avoid persecution. In Russia this persecuting power of Islam is curbed. In the past converts from Islam have found asylum in Transcaucasia from the trials they were called upon to endure in Persia. Under more favorable circumstances the number of such converts will no doubt increase. The Russian government will have no desire nor reason to interfere with efforts to convert Moslems, especially when carried on prudently and tactfully as heretofore. It can be assumed that its officials will allow increasing liberty for such evangelistic work.

The work of Bible distribution will be made easier. Such work is not only free in Russia, but is much encouraged.

Regarding mission schools, there need be no difficulty. The missions will cordially adopt the Russian language as the basis of instruction —as the principal language of the curriculum. The missions will conform to the Russian school law and enjoy its protection and privileges. An era of higher civilization, too, will augment the demand for educated men by increasing profitable avocations and so decreasing the emigration of educated youth, which now drains the existing Protestant congregations.

Summing up, then, the outlook is favorable. Assuming the fact, which we have no reason to doubt, that the Russian government, on annexing North Persia, will recognize and legally authorize established mission work, we have strong reasons to believe that such work will enjoy greater privileges and opportunities than heretofore.

IN BUSINESS FOR GOD

WILLIS R. HOTCHKISS mentions a friend who has a business amounting to a quarter of a million dollars. He devotes two hours a day to business, and the rest of his time to the interests of the Kingdom of God. Someone asked him how it was that he could spend so much time away from business and he said: "It is like this —I have a Partner in my business, and we have an understanding that when I am away on His business He takes care of mine."

EDITORIALS

THE JAPANESE AND KOREANS

THE full reports of the Korean Conspiracy trial have reached us together with newspaper comments and correspondence presenting Japanese and Korean views of the case. Undoubtedly the Japanese have had a difficult situation to handle in Korea. It is hard to take over ten million unwilling subjects, in a land where the people had been independent, and the work of governing them with liberality and justice could not be an easy one. Many Japanese soldiers and subordinates would naturally deal harshly with the subject people and commanders would at times feel it necessary to enforce unwelcome laws and take disagreeable action.

The Koreans also have been in an unenviable position. One can not be surprized at their feelings of outraged patriotism as they saw their beloved country in the hands of a foreign power; and as their own authority and liberty were curtailed, it is not to be wondered at that many Koreans cherished hopes of setting free their fatherland. They may even have combined for the purpose and in the hope that patriotic feelings and institutions might be kept alive. There was nothing wrong in this, even for Christian Koreans, tho the Japanese could not be expected to look upon it with favor.

From a study of the court proceedings and in consideration of the character of the charges and of the men involved, it would seem that the general charge of conspiracy made against Korean Christians is not sustained. The Japanese may have had reason to suspect a plot against General Terauchi, especially since the assassination of Marquis Ito and Mr. Stevens, and the attack on Count Yi Wan-Yong revealed the purpose of some Koreans to use violence. Some Korean prisoners doubtless confest to a plot and may have implicated others so that the Japanese believed they had good grounds for numerous arrests. Weapons may have been found which strengthened the belief that violence was contemplated, but it is not surprizing that many Koreans possest weapons. They are even found in houses and on men in the United States. It is not surprizing that friends were not allowed free access to prisoners before or during the trial or that pressure was brought to bear on the accused to cause them to admit damaging evidence. It is also not surprizing that Japan resented any interference from missionaries or other foreigners. Such interference may even have made the case go harder against the Koreans. On the other hand it would be difficult for any man or woman with courage, heart and brain, to see those whom they loved and believed innocent accused of a crime and imprisoned without taking steps to prove them innocent and to secure their liberty.

When accused prisoners first confess and then deny their guilt it is difficult to ascertain the truth. It is also said that Koreans do not look on assassination with the same horror with which it is regarded in America, but consider it a legitimate weapon with which the weak may remonstrate against oppression.

The charge of "persecution" is not made against the Japanese because of arrests and confinement of Koreans, but rests on the ground of the evident unfairness in the examination and trial of the prisoners. This will be seen in the report of the trial printed on page 39. It is to be remembered, however, that Japanese judicial procedure differs radically from that obtaining in America and England.

The Japanese court seems, moreover, to have failed to establish the guilt of all those who were condemned and the evidence was strong

that confessions had been secured under torture or by promise of liberty. These confessions were afterward retracted. The accusations against such missionaries as Mr. McCune, and such Christians as Baron Yun and some of the Korean pastors, also seem absurd to those who know the character of the men. They would scorn the thought of murder and would repudiate the suggestion of assassination as sinful, and conspiracy against Japan as impolitic and futile. An appeal has been taken to the judgment finding most of the accused guilty, and it is hoped that the retrial will reverse the decision in many instances.

OUR DEBT TO HUMANITY

(Paul's Missionary Principles II.)

PAUL was moved to preach by the *principle of obligation.* "I am debtor both to the Greeks and to the Barbarians, both to the wise and the unwise." He was a debtor, owing and owning a debt—something was due, from a man who had such ample revelations of truth, to the rest of mankind.

We often speak of the family of man. God's universal Fatherhood involves and implies man's universal brotherhood, and this brotherhood implies a mutual bond of obligation. We are each our brother's keeper. Huber, the great naturalist, observed that a wasp or an ant would not stay alone to enjoy some precious morsel, but would go to the nest and return as leader of a host that might partake of the same delicacy. If I have found the Bread of Life I owe a duty to my hungry and perishing brother to supply his needs, especially since the more I divide my loaf the more it multiplies. He that is content idly to enjoy the gospel blessings, without caring for the starving, dying millions, is guilty of inhumanity. There is such a thing as encouraging a monopoly in salvation. And monopoly is monstrous in proportion to the value of the article monopolized.

How can any man contemplate the moral and spiritual ruin of the race and be unmoved! Have we not all one Father? And are we not all brethren? What would be thought of a family that should allow a member of the household that was living thousands of miles away in destitution and degradation to go unthought of, uncared for, unaided, because remote from home? Is not that very remoteness a reason why the heart goes out in especial tenderness in that direction? Let a Christmas season come, and the annual love tokens be distributed, and the first child provided for will be the absent one, nay, even the alienated one. Such is the love of God and the love born of God: it seeks the farthest, neediest, poorest, first of all, because the more liable to be overlooked.

Indifference to foreign missions is the natural outcome of infidelity and materialism. Deny the unity of the human family; make man the offspring of the monkey or the clod of earth, and a true manhood the result of development, and the logical effect is apathy toward a pagan world. Then the Hottentot is a brute and the French governor of the Isle of Bourbon is right: "You may as well attempt to convert oxen or asses as to make Christian men out of the Malagasy." If fetish worshipers are brutes, at best only on the long road toward manhood, why not let them alone and take care of the higher products of evolution! Let these millions of cannibals die eating each other; it matters not if they are never evolved!

But the instant we heartily believe that God has made of one blood all nations of men; that the family of man is one; that there is no human being however embruted or brutal that is a *brute;* that behind the darkest skin and most bestial physique an immortal soul burns like a gem buried in the dust; that the Maori, Papuan, Tierra del Fuegan is our brother, and capable of a future equally glorious with that of any other soul—the moment we must accept this truth, such indifference can not survive.—A. T. P.

WORLD-WIDE MISSIONARY NEWS

World Challenges

1. A new China—What will it be?
2. An enlightened Japan—Whose light?
3. An educated India—What kind of education?
4. A reformed Turkey—Reformation or regeneration?
5. A civilized Africa—Mohammedan or Christian.

World Opportunities

1. A bundle of peace treaties—Now for the "federation of the world."
2. A growing world market—Not exploitation, but Christianization!
3. A changing Orient—"Strike while the iron is hot!"
4. An awakened home church—Let us forge resolves into deeds!
5. A forward movement—Let us join the procession!

World Tragedies

1. Two hundred and seven millions bound by caste—from Hinduism.
2. One hundred and forty-seven millions permeated with atheism—from Buddhism.
3. Two hundred and fifty-six millions chained to a dead past—from Confucianism.
4. One hundred and seventy-five millions under the spell of fatalism—from Mohammedanism.
5. Two hundred millions more sitting in darkness—from Paganism.—*L. B. Wolf,* in *Lutheran Church Work.*

AMERICA

Outlook for Church Unity

MOST of the Protestant denominations have indicated their readiness to join in a conference on questions of faith and order, the plan proposed at the Cincinnati Convention of the Episcopal Church in 1911. During the last six months several informal conferences have been held by the leaders, and with the exception of the reactionary section of the Cumberland Presbyterians, most of the denominations seem to be ready to confer. It is difficult to understand how any Christian body can refuse to enter such a conference. The first step toward unity is a better understanding. Many need to be educated, and when they learn the points of agreement and difference there will be more sympathy and harmony. None are asked to give up truth or conviction, but all are asked to unite in affirming what is held in common and in working for the end which is of supreme importance to the Master of all. If there is to be any adequate unity, there must be first a joint reassertion of a few fundamentals, and second, a yielding, in the spirit of love and liberty, in the matter of non-essentials, of church government, worship, ordinances, and personal opinion. The life and spirit are of first importance; the form and expression may differ.

Federal Council in Chicago

THE second quadrennial conference of Protestants in America was held last month in Chicago (Dec. 4-10). Four years ago in Philadelphia the Federal Council of the Churches of Christ in America was launched, representing more than 30 denominations and nearly a score million members. The impressive program in Chicago included addresses by such men as Vice-President-elect Marshall, William J. Bryan, Prof. Walter Rauschenbusch and Prof. E. A. Steiner. A banquet at the La Salle Hotel was among the special features. Among the topics discust were cooperation with organized labor, temperance and reform legislation, international peace, uniform marriage and divorce laws and similar problems now entering into the present social crisis.

The Methodist Budget

THE commission on finance of the Methodist Church which has supervision of the benevolences recently fixt the apportionment at $4,125,000 in closing a two-days' session made up the following budget:—

$270,000 for the Freedmen's Aid Society, Cincinnati.

$210,000 to the Board of Sunday Schools, Chicago.

$135,000 for the Board of Education, New York City.

$1,560,000 to the Board of Home Missions and Church Extension, Philadelphia.

$1,800,000 to the Board of Foreign Missions, New York City.

$50,000 to the Church Temperance Society (designated by the General Conference).

$100,000 to the American Bible Society (designated by the General Conference).

Moody Bible Institute to be Enlarged

PLANS for an additional building to be erected within the present year, costing approximately $250,000, were recently approved by the trustees of Moody Bible Institute. The Rev. James M. Gray, dean of the institute, reported that 1,695 students had been in the various departments in the year, from Canada, England, Scotland, Wales, Sweden, Switzerland, Australia, New Zealand, Austria, Russia, Japan, India, Turkey and Mexico, and almost every State. The financial report showed assets of $927,170. As a result of 15,065 meetings in jails, hospitals, churches and missions, 4,308 conversions to the church were reported. In addition, 9,266 Sunday-school and Bible-classes were taught and 13,124 visits to lodging-houses, jails and homes were made.

The Bible Teachers' Training School

MRS. JOHN S. KENNEDY has just given $100,000 to this excellent institution. With the largest registration in its history, the Bible Teachers' Training School, New York, opened for the fall term, a few weeks since. Not only are there more students than ever this year in the school, but a larger proportion than in any former year have had university and college training. The Italian department has found it impossible to accommodate all its applicants. Not many higher institutions of learning gather their students from a wider range, either denominational, educational or geographical.

International Y. M. C. A. Headquarters

THE new 12-story headquarters of the National Board of the Young Women's Christian Association at Lexington Avenue and Fifty-second Street, New York City, is said to be the largest structure ever erected for a National Women's Organization.

The lot upon which the building stands was given by Miss Gould, who is a member of the National Board. The building contains the administrative offices and a Training School for Secretaries to Young Women's Christian Associations, accommodating 100 students. An auditorium on the second floor will accommodate 300 persons. Above are the living rooms and a roof garden.

The Sacrifice to the Beast

THINK what it means—the awful statement that of 300,000 women and girls living in houses of ill-fame in North America 60,000 (sixty thousand) are Canadian women and girls! Think of the rescue work recently undertaken by Presbyterians in Montreal, and that of the sixteen girls rescued and cared for in the short time the Home has been in operation, all but three fell in homes where they were employed as servants, and through men who live in these homes! Think of the horrible work of the white slave trade, where innocent girls, under various pretexts, are lured to some place under false pretenses, ruined, kept prisoners there until, hope and character gone, they abandon themselves to their hopeless life and are never heard of more!

Mission Work for Japanese

THE Japanese are surely an active, vigorous race. The Christian Japanese missions and churches on the Pacific coast have now founded an interdenominational missionary society, the "Dendo Dan," whose aim is to bind the missions of the various churches together and cooperate in reaching all Japanese in this country where organized Christian work is being done. They have sent out two traveling representatives, who, among other things, are carrying Japanese Scriptures for sale and distribution. Mr. Mell, our Agency Secretary, has made an arrangement with them to supply them with Scriptures on terms satisfactory to them, and they will report monthly on their sales. The "Dendo Dan" has the good will and support of all denominations and is the authoritative Japanese agency for such work on the Pacific coast.—*Bible Society Record.*

A Japanese Y. M. C. A. Secretary

THE Union Pacific Railroad Company employs more than 700 Japanese, while in the employ of various other railroads west of the Mississippi are enough more of the men of Nippon to bring the number of Japanese railroad men up to 6,000. Most of them are engaged in the construction and maintenance of the roadways. To be a friend and guide to the Union Pacific's Japanese employees Mr. Y. Inouye has recently been appointed by the Railroad Department of the International Y. M. C. A. Mr. Inouye is a member of the Congregational church in Cheyenne, Wyo., and will conduct his work from that city.

Canadian Fruit of the Laymen's Movement

AT the annual meeting of the Canadian Council of the Laymen's Missionary Movement, held not long since, some very interesting facts were presented. Secretary Caskey reported that during 1911-12, the Canadian gifts to missions amounted in all to $2,499,815, an increase in five years of sixty-six and two-thirds per cent. Of that amount the largest denominations contributed as follows: 338,500 Methodists gave $870,408; 290,000 Presbyterians gave $808,637; 180,000 Anglicans gave $353,762; and 135,000 Baptists gave $292,842.

Canada's Immigration Problem

REV. G. WATT SMITH, of Ottawa, dealing with the unparalleled influx of people into Canada, writes in the *Glasgow Herald:* "The stream of settlers is running at the rate of 1,000 every day at present. The Government and railway authorities have little difficulty in coping with the unprecedented rush, but the churches are miserably behind. They can not do anything like enough to provide the necessary means of grace in lands where townships are springing up in a week. Therefore, from the practical side is coming a strong appeal that wasteful overlapping shall cease, if only to set at liberty a host of men for service at the frontiers, among those who need the ministrations of the Gospel most, when they are forming their homesteads and rearing their young families."

Porto Rican Progress

"THERE have been many doleful prophecies as to the certain failure of American occupation and administration of the islands which were taken over at the close of the war with Spain. These forecastings have failed of realization. Observers of other nationalities bear flattering testimony to the happy results which have followed American occupation in the Philippines. A French writer has been studying the results in Porto Rico and bears witness which is most gratifying. Property values have more than doubled. So have wages. There has been notable progress in education. In 1899 over 83 per cent. of the population could neither read nor write. There is now compulsory education. There are over 1,000 schools,

111,000 pupils enrolled, 1,000 pupils in high-schools, and 8,000 in night-schools and kindergartens. Under the Spanish régime the pupils in schools did not exceed 18,000. There has been remarkable improvement in public health since American possession began. The hookworm had plagued the inhabitants without regard to race or color. It caused one-third of the deaths. Public dispensaries for treatment of the malady have been organized. About one-third of the entire population has been treated. Of 50,000 patients treated last year 40 per cent. were cured, and 20 per cent. much relieved. There is honest and efficient administration of public affairs."

Missionaries Return to Mexico

FOR nearly a year now our work in Mexico has been prostrated by the revolution. Particularly have we suffered in the state of Chihuahua where revolutionary bands have crossed and recrossed the country, destroying villages, homes and property generally, until the people were in desperate condition. The missionaries, except at Mexico City and Guadalajara, who were obliged to leave the country upon the advice of our government, have been patiently waiting until conditions were sufficiently settled to warrant their return. Surely the people never needed them as they do to-day.

Mohammedans in Latin America

THE *Revue du Monde Musulman* is a scientific and well-edited publication. In a recent number Mohammed Dschingniz reports that the number of Mohammedans in Central and South America is about 158,000. The majority of these live in Brazil, where seven papers in the Arabic language are being published. A large number of these Mohammedans are coolies from India.

Missionaries to the Putumayo Indians

THE Evangelical Union of South America, an independent mission which has headquarters in London, has sent Dr. Elliott T. Glenny and Rev. John L. Jarrett, both of whom have had long experience in Christian work in South America, to establish a mission in the Putumayo country on the headwaters of the Amazon in Peru. This is the district out of which there recently came horrifying stories of tortures atrociously inflicted by their masters on the Indian slaves who gather rubber from the Amazonian forests. Word of these outrages stirred the British people deeply. While politicians demanded that the government should protest to the republic of Peru, church people began to consider the sending of missionaries to work among the Indians and be as far as possible their friends and defenders.

At a farewell meeting in London Messrs. Glenny and Jarrett declared that they anticipated no interference with their mission from Peruvian officials, and Dr. Glenny reported that he had had private assurances from friends connected with the government of Colombia that moral support at least would be given them from that nation. If there is any difficulty whatever, the missionaries propose to live across the Colombian line and do their work in Peru on itinerating trips.

Progress of the Gospel in Peru

THE missionaries of the Regions Beyond Missionary Union have been at work faithfully in Peru, and have many signs of God's approval, especially in the city of Curzco. There have been conversions, baptisms, well-attended preaching services, and Sunday-schools. This has naturally aroused the Bishop of Curzco to strenuous efforts to counteract the influence of the Protestants. He tried to have the civil authorities support his efforts, but they refused. Then he issued a pastoral letter and caused it to be posted on all the church doors of the city and district. He stated that the object of the Protestant propaganda is the spreading of the false, erroneous, immoral doctrines of the apostate Luther, and warned his people of the dangers which "the sons of lies and false reform" had put before them, to make

them fall into heresy and vices to the danger of eternal perdition. Then he forbade the faithful, under the penalty of mortal sin, to go to the meetings of the Protestants; to send their children, pupils, or servants; to read or obtain Protestant Bibles and literature; and to bring immediately to the clergy or to the father confessor all Protestant printed matter which they had in their possession.

Thus opposition has come to the work of Christ in South America, from those who profess to be His followers, but who have kept the light of the Gospel from the people.

EUROPE

The World's Greatest Bible Society

IN 1804 the British and Foreign Bible Society was formed in London. It has had a steady growth ever since, both in the number of copies annually sent forth, and in the number of languages. The report for the last five years is as follows:

Year	Copies	Languages
1907	5,688,000	412
1908	5,934,000	418
1909	6,620,000	424
1910	6,975,000	432
1911	7,394,000	440

Dr. Barnardo's Homes

THE 46th annual report showed that on December 31, 1911, altogether 75,462 children had passed through the rescue doors of Dr. Barnardo's homes, and that 2,211 of them were admitted last year. Two-thirds of these children came from the country, and one-third came from London. At the end of the year there were 9,049 boys and girls in the homes. Of the 1,008 young emigrants sent out in 1911, 1,002 went to Canada, and 6 to Australia. In 46 years 23,622 emigrants went out from the homes, and 98 per cent. of them are successful. The total income of the homes was $1,192,750, of which amount $283,500 came from legacies. Lately the Boys' Garden City, which accommodates 900 boys, and the Australian Hospital at the Girls' Village Home (consisting of 1,300 girls), have been added to the grand work.

The Salvation Army

THE Salvation Army Headquarters in London receives, on an average, 1,000 letters a day. Salvationists have distributed 10,000 leaflets in the prostitute quarters of Japanese cities, explaining that the Army homes are open to those wishing to leave their present life. The owners of the places are described as frantically buying up the circulars. The Salvationist report announces that 105 fishing-boats were saved in the North Sea in 1911 by the Army lifeboat, "Catherine Booth."

THE CONTINENT

New Center for the McAll Mission

THE fortieth anniversary of the McAll Mission in Paris was celebrated by the dedication of a fine building on the Rue Pierre Levé, just off the Avenue de la République, the great thoroughfare of Eastern Paris, which has been provided by American contributors at an expense of $100,000. In the building are two lecture-halls, one seating 500 and the other 200, room for boys' and girls' guilds, classrooms, roof-garden, gymnasium, evangelist's apartments, etc. The president of the meeting, M. Bach, remarked that, in giving this building, America had done far more for Paris than in presenting the statues of Washington, Lafayette and Franklin. These recalled a glorious past. The new building will contribute to a better future.

Religious Toleration in Spain!!!

SPAIN is breaking with its intolerant past. Religious toleration is now secured for all evangelical workers, who find many ready to welcome their ministry. The circulation of the Bible increases, and there is a greater willingness to read Gospel literature. In the recent synod of the Spanish Reformed Church, the ministers read encouraging reports of the divine blessing that rests upon their work, and told of increased self-

support. The excesses of anti-religious propaganda in Portugal have led seriously minded people to consider their duty to God. Evangelical literature is being read, and many new faces are seen at the services. Mission tours have brought the Lusitanian Church into touch with Bible readers in rural districts, where work was formerly impossible, and in spite of the pervading political discontent, the church makes progress.

The "Los Von Rom" Movement

THE Evangelical Church Council in Vienna has published the figures concerning the accessions in 1911. The Lutheran Church was joined by 4,302 persons, and the Reformed Church by 589, no figures being available in regard to accessions to the Old Catholic, Methodist, Congregational, Moravian, and other churches not officially recognized by the Austrian Government. Of these, 4,891 were admitted to the Evangelical Church, 4,348 came directly from the Roman Catholic, while only 1,179 members of the Evangelical Church became Roman Catholics. In 1910 the number of accessions from Romanism directly to the Evangelical Church was 4,695 (see MISSIONARY REVIEW, September, 1911, page 646), so that there was a decrease of 347, but 1910 was the year of the promulgation of the infamous Barromaeus Encyclica, which drove large numbers of Roman Catholics out of that church. The number of accessions to the Evangelical Church in 1911 was larger than that of any year from 1902 to 1909. Since the "Los Von Rom" Movement commenced in November, 1898, 63,635 have joined the Evangelical Church, while the Old Catholic Church has received almost 18,000; and the large majority of these thousands came from Rome.

The increasing strength of the Protestant cause in Austria is seen from the fact that last winter a society for church sustentation (Gemeinschaftspflege), in Austria and Hungary, was founded, to which an Evangelical Central Society for Home Mission Work (Inner Mission), was added in Vienna on May 28th. It is intended to secure the cooperation of all Austrian societies and institutions through this central body.

Is Rome to Be Reformed?

PROF. LUZZI, the eminent Waldensian professor of theology, residing in Florence, Italy, believes that Roman Catholicism is on the eve of a marvelous reformation from within; he writes: "In the whole history of the church of Rome there has never been a period that compared with the present one. History records in every period sporadic cases of rebellion easily hushed by violence. But now the rebellion is growing vast, is gaining the enthusiasm of the best, is beginning to rouse the interest of the laity."

Settlement Work Impossible in Russia

IN November, 1906, a number of public-spirited Russians organized a society for the purpose of carrying on social settlement work in one of the most crowded and neglected parts of Moscow. The government granted a charter, the society was duly registered under the name "The Settlement," and before the close of the year a little corps of teachers had commenced work. The people gladly received them, and the work extended rapidly, until it included nurseries, schools, libraries, playgrounds, children's gardens, lectures, excursions, and uplifting agencies of all kinds. Then the reactionaries' attention was attracted, and soon the Police Prefect of Moscow was told that the Settlement was "exerting an injurious influence." He appointed a special commission of investigation, which, without visiting the Settlement or examining its managers, reported in such a way that the Governor-General of Moscow ordered the matter laid before the Council for the Regulation of Societies. It closed the Settlement and stopt all its activities.

The managers of the Settlement thereupon appealed to the Russian Supreme Court, asserting that the

superficial and secret investigation of the special commission had wholly misrepresented the aims of the Settlement and the tendency of its work by stating that its methods of instruction tended to undermine authority or change the existing structure of society in a political sense. The Supreme Court asked the Minister of the Interior and the Minister of Public Instruction for an expression of opinion concerning the case. Both sustained the conclusions of the special commission. Then the Supreme Court approved the closing of the Settlement, and thus an end has been put to all settlement work along liberal lines in Russia. The Russian Government seems still to be afraid of the amelioration of social conditions among the poor by means of schools, libraries, public lectures, and similar agencies.

MOSLEM LANDS

Missionaries in the War Zone

DR. J. L. BARTON, of the American Board, says that missionary work for the most part, in both Bulgaria and Macedonia, is at a standstill, because of the war. There are between 40 and 50 American missionaries in the countries now plunged in this war, says Dr. Barton. The most of these are in the Balkan States, while 11 are located in four different places in Macedonia. Four of these, Rev. and Mrs. Phineas B. Kennedy and Rev. and Mrs. Charles T. Erickson, are in the interior among the Albanians; four others, Rev. and Mrs. William P. Clarke and Misses Mary L. Matthews and Delpha Davis, are at Monastir, one of the Turkish frontier military headquarters; three others, Rev. and Mrs. William C. Cooper and Rev. Dr. Edward B. Haskell, are at Salonica, on the sea.

Further Light as to the Turk

THE *Congregationalist* presents a view of the Turk which is not commonly held. The usual conception of him makes him one of the least attractive of the members of the human family. "Of the high personal qualities of the Turk—his courtesy in intercourse, his intellectual capacity, his courage and his ability to lead—there has never been any question. Had he developed a capacity to adapt himself to the free institutions which he nominally adopted after the revolution which expelled Abdul Hamid, he might yet remain secure in his European possessions." There are no foreign missionaries in Servia, Montenegro and Greece. The Board has stations at which missionaries reside—Samokov, Philippopolis and Sofia in Bulgaria, and Monastir, Salonica, Elbasan and Kortcha in Macedonia. At Adrianople there is a native Greek church connected with the Constantinople station. The Methodist Episcopal Board has a small missionary force in Bulgaria, chiefly north of the Balkan range.

Uprising Among Oriental Women

WITH the proclamation of the constitution in Turkey in August, 1908, thousands of women threw off their veils and streamed into the streets with their husbands to join in the general shout of "liberty." Tho this proved to be a premature attempt and the women have since been forced back into their former seclusion, yet below the surface the ferment continues unabated, and it can not be long before the social life of Turkey is transformed. The last few years have seen the birth of a national consciousness in Persia, and with it there also an awakening has begun among the women. In one town a hundred schools for girls have been opened within a year; in one of the largest a mother was found sitting in the same class with her two daughters, the youngest a child of seven. In China, also, schools for girls are springing up like mushrooms in almost every province, and tho, owing to the lack of qualified teachers, much of the work that is being done is almost comically crude, yet the pathos of these women's eagerness turns laughter into something nearer tears.

INDIA

Christianity as Revealed by the Census

THE *London Times* gives an analysis of the completed figures of the last census taken by the British government, which is brim full of encouragement. "There are 3,574,000 native Christians in India—apart from Eurasian Christians. The Roman Catholics still have first place, with 1,394,000 adherents, but the advance of Roman Catholicism in the decade is surprizingly small compared with Protestant progress. In the ten years the Protestant Christians have increased by nearly half a million, compared with the 272,000 increase among Catholics. The Baptists have grown in numbers from 217,000 to 331,000 and are now only a few hundreds behind the Anglicans, who take first place with 332,000—an increase of 26,000 in the period. Congregationalists have made very marked numerical progress, especially in Southern India, and they now have 134,000—an increase of 97,000 in ten years. The Presbyterians have added 120,000, and the Methodists 96,000. The total Christian population of India is now nearly four millions, or about one in every eighty of the 315,000,000 living in the great Dependency."

Progress Seen in One District

REV. THOMAS S. DONEHUGH, superintendent of the Meerut District of the American Methodist mission, renders a stirring report of progress in the Northwest Conference. This division of the field includes the territory west of the Ganges from Allahabad to the frontier, where work was not formally opened or constituted into a separate conference until 1892. After 30 years 106,000 Christians are reported in this territory. The Meerut district, a part of this Conference, covers a region almost the size of New Jersey, with a population of about 3,500,000. Here there are 27,353 Christians, chiefly from the Sweepers and Chamars, but many are from other and higher classes. The number of workers in this district is 300, including missionaries and assistants, men and women. Baptisms now number about 2,500 a year in this district, and in the Conference nearly 10,000 a year. These figures could easily be doubled if the workers were not overburdened.

Mission Schoolboys in India

THE following interesting account of native boys in a mission school in India is from the *Etah News Bulletin,* and refers to the Boys' Boarding-school in Etah: "These boys are surprizingly like American boys. There are, of course, some differences. They are different in color. (I have still to be convinced that a white skin is more becoming to the 'human form divine' than beautiful shades of brown). Most of the boys are probably more comfortable on their heels than on a bench. In the study-room they work and read aloud. And right here is the most remarkable thing about the school, the fact that Brahmans and other high-caste boys sit on the same benches with the lowest of the low, those people who have been known in India as the 'untouchables.'

"This has been brought in two ways. The school was started and is maintained primarily for Christian boys. High-caste non-Christians can come or not as they please. Their parents have thus never been in a position to dictate to the management, for the school is no way dependent upon them. The second reason is a modern miracle of the Christ, for He has redeemed these boys to a large extent even socially. It must give a high-caste Hindu father a strange sensation to have a boy from a people that he has always considered brainless leading the class in which his boy is, and, what is more, having that class taught by a man from the same people. Nothing can have such a levelling effect upon Indian society as this, and it is India's terrible religious-social system that forms the greatest obstacle in this land to the spread of the kingdom of God.

"If some of the low-caste Christian

boys took prizes on the last day of school in general efficiency, it is also true that in one of the lower classes a little Mohammedan boy walked off with the Bible prize."

An Indian Pastor's District

THE Rev. J. Gnanapragasam has charge of a sub-district of Ellore covering an area of about 600 square miles, and having some 600 Christians and 150 inquirers in 28 villages. He is assisted by 34 paid Indian workers, but he is the only person in holy orders to minister to the spiritual wants of the sub-district. He writes: "My position corresponds to that of a rural dean without any curate to assist me. The Lord has fulfilled in me His word that was given when He sent me to the Telugu country—'As thy days so shall thy strength be.' Since October, 1910, 33 adults and 42 children have been admitted by baptism. Two old villages have been reopened and two new ones were occupied. Four new villages have applied for instruction, but neither men nor means are available. A vast tract of mountainous country, unexplored by any evangelist, lies between the Ellore and Dummagudem mission districts."

TIBET

The Bible in the Tibetan Tongue

THE Moravian Himalaya mission to Tibetans reports the completion by its missionaries of the translation of the entire Bible into the easy classical Tibetan language. The New Testament has long been completed, and is being extensively disseminated. "Besides the regular Sunday and week-day services for both Christians and heathen at the stations, evangelistic work has been carried on by missionaries and native-workers around the stations and on longer tours. Leh has an organized hospital where each day's medical work commences with morning prayers, and medical as well as spiritual aid is rendered the sick and suffering at each of the four stations."

CHINA

Statistics of the Chinese Church

IT must not be thought that the newly-organized Church is insignificant in numbers. It contains over 600 missionaries, clerical and lay, men and women—American, English, Canadian, Irish and Australian, more than 100 Chinese clergymen, nearly 700 Chinese school-teachers, 30 Chinese doctors and about 600 other trained Chinese workers who give their entire time to carrying the Christian message to their fellow-countrymen. These men and women are really the most efficient agency in the Chinese Church. Many of them are qualified to take the lead in developing the Church of the future. The Church also has 7 colleges, 455 Church-schools of all grades and 47 hospitals and dispensaries. It ministers and directs religious work in no fewer than 842 cities and towns of the new republic. It not only pushes on its work among the Chinese, but it ministers also to 29 congregations of English and Americans, thus trying to keep those who come from other lands firm in the Christian ideals and standards which are so hard to keep in the Orient.

China's Spiritual Outlook

RETURNING from a visit to China, Colonel Lamb, of the Salvation Army, gives an encouraging report as to the possibilities of extending the Army's operations in that country, for which, he believes, the opportunity is ripe. On the general outlook he says:—"There is a great awakening in China—how wide-spread it is or how deep it is, nobody can say. There is an important native movement in progress. The man responsible for it is the grandson of the first Chinese ambassador to London. He has seen our work in Japan. He is an earnest Christian, and believes that the spirit, methods, and ideals of the Salvation Army will give him that practical expression of the Christian faith which will produce the greatest and best results among

his fellow-countrymen, to whose interests he is entirely devoted."

Enlarged Work in Prospect

THE mission board of the Episcopal Church is making an appeal for $200,000 as a special fund for the enlargement of its work in Shanghai, Hankow and Wuhu by securing more land and buildings. The Presbyterian board is planning to send out 10 new missionaries, not counting wives, during the present year and to raise annually for the next three years, $245,000 over and above the regular contributions for sending them out.

The Hidden Fruits of Bible Distribution

A CHINESE teacher in Shanghai, whose father had held a command in General Gordon's "Ever-Victorious Army," gives the following account of his conversion: "When Gordon bade my father goodby," he said, "he presented him with a beautiful copy of the Chinese New Testament. My father never read it, but kept it among his treasures. When I was about 15, I found the book and read it constantly, tho not as a believer! Some years afterward I met a colporteur and saw that he was selling similar books. He talked with me and discovered that I knew already much about the Gospel. From this we grew intimate and eventually I became a Christian."

Chinese "Free Church"

IN the great martyr city of Taiyuanfu, China, there has been a new departure which is big with possibility for the future. Led by the governor of the province of Shansi (now officially styled as "overseer"), a number of Chinese men have banded themselves into a "Free Church of China," to which they invite the adhesion of all in the province who desire the public weal. The Church is to preach Christ, and seek to extend His Kingdom. The manifesto declares that the prosperity and liberty of the lands of the West are due to the doctrine of the Protestants, and that the same faith is China's hope. The movement is full of promise and full of risk; but the missionaries in the city are alive to the situation, and are seeking to guide it into spiritual rather than merely patriotic ways.

Presbyterian Plans for China

PRESBYTERIANS are planning vigorous measures to meet the current crisis in China. The Board of Foreign Missions asks for $700,000 within the next three years, in addition to the usual income. To make the money really effective men and women are needed. The Board therefore calls for 100 volunteers—67 men and 33 unmarried women. It hopes to send one-half the number during the coming year; the others are to follow during the succeeding two years. Nearly one-half the amount asked for will be needed to provide 80 residences for the increased staff. The remainder will be used chiefly for schools and hospitals. The women of Philadelphia have already promised $100,000.

JAPAN—KOREA

The Missionary Motive

SAYS Dr. Sidney L. Gulick to certain statesmen and educators of Japan: "As a missionary I came to Japan not to proclaim a certain kind of philosophy or creed, not to teach a ritual, but only to make known the person of Jesus Christ; to try not only to live like Jesus myself, but to get others to be Christlike. This is what I regard as the kernel of Christianity, its essence. Here is its vitality. All the rest is clothing, form. The clothing and form must change. But Christianity is a specific kind of life, filial in relation to God, brotherly in relation to man. Fellowship with Jesus can maintain the spirit even when external forms of faith and creed change."

Increase of Japanese Christians

THERE has been an increase of 70 per cent. in the number of Protestant Church-members in Japan during the past 10 years. At the end of last year the Christians numbered:

Protestants, 83,638; Roman Catholics, 66,019; and Greek Catholics, 32,246; making a total of 181,903, and showing an increase of 7,334 persons over the previous year.

Student Religion in Japan

A RELIGIOUS census has recently been taken in the Imperial University of Japan in Tokyo with astounding results. It classifies the more than 4,600 students by religions as follows: Shinto 8; Buddhist 50; Christian 60; Atheist 1,500; Agnostic 3,000. These figures reveal a condition of vast significance, showing that the educated classes of Japan have practically broken with Shintoism and Buddhism and are looking around for some better basis for ethics and faith. The issue in Japan is no longer between Christianity and Buddhism but between Christianity and nothing.

The Hardest Fact to Face

AT the World's Missionary Conference at Edinburgh a Japanese Christian, speaking with all the fervor of nationalism and of a disciple of Christ, said: "We Christians in Japan can face almost anything; we can face Buddhism and Agnosticism and materialism with Christ, for He is greater than all of these, but there is one thing that we can not face, and it is this: we send our young men home to Great Britain to your universities. They go into the east-end of your great cities and there they see squalor and wretchedness and misery side by side in the streets, they see children starving, women drinking, and men fighting for work at the dock-gates. They go into the west-end of your cities and there they see vice and wealth flaunting themselves side by side in the streets, and they come back to us in Japan and they say, 'If that is the best that Christianity can do for England it is a poor thing,' and," said the Japanese, "we are dumb."

A Japanese Side of the Question

ONE of the older Baptist missionaries in Japan has recently sent to the home board a warning with regard to the attitude adopted by Christians of all nationalities concerning the situation in Korea. He writes as follows: "I feel confident that the government has no intention of hindering Christian work in Korea, or of taking a position against Christianity. But if the government has made mistakes, or even resorted to torture, there is a right and a wrong way to correct it all. We shall gain nothing by attempting to discount or discredit the Japanese government. We would do better to follow the ordinary course of suspended judgment till the case is tried and ended. I advise that course, and then when we see the end, if there finally proves to be a miscarriage of justice, let us speak as strongly as we please.

Family Worship in Japan

THE *Kirisutokyo Sekai* publishes a letter on family-worship, written by a Japanese lady whose husband is a Christian. She says that the family-worship in her home lasts less than 15 minutes. The whole family assembles at 6.45 a. m. around a table that will seat about 10 people. Each person reads his verse of Scripture in turn, the little children and the servants often making rather amusing mistakes. Each member of the household has his or her morning for choosing a hymn. After the Scripture-reading is over, the master of the house explains the meaning of certain verses and chooses a text to be taken as a motto for the day, and makes a few simple remarks thereon. Each member of the household takes it in turn to pray morning after morning. The children's prayers are very, very short, but impressive in many ways, and the way the servants repeat the same prayer day after day is rather funny. Whatever happens in the house, family-prayers are not given up.

A Pierson Bible School in Prospect

THE effort to raise $50,000 to erect a Bible-school at Seoul, as a memorial to the late Dr. Arthur T. Pierson, is progressing fa-

vorably. More than half the sum has already been subscribed.

AFRICA—NORTH

Christian Endeavor in Egypt

"IN this Saturday evening meeting of the Cairo society," writes Miss Thompson, "the energies of some of the young men have been turned to evangelistic meetings among the different houses or flats where the students live or lodge, assisted by one or more of our young missionary gentlemen. Some of these students are in the medical-school, or law-school, or other higher schools, and their influence seems to be doubled owing to their social positions. These meetings have been held on Friday afternoons, as that day is a legal holiday, the Sabbath of the Mohammedans."

Methodist Mission Work Prospering

REV. WILLIAM E. LOWTHER, of the North Africa Methodist mission, writes: "The development of Methodism has been rapid in Oran, Algeria, and Oran is the gate of Morocco. We came to this city as strangers less than a year ago. To-day we have a mission-hall where services are held every week in Spanish and French. The attendance is so large that we must have more room and we are planning to open two branches in the city. We have two Sunday-schools that are well attended, and a night-school. A Spanish assistant from Spain is soon to arrive."

The Division of Morocco

ON October 28th France and Spain signed a treaty virtually dividing Morocco into two colonies, and putting an absolute end to Moroccan independence. This leaves Abyssinia and Liberia the only portions of Africa not under the control of a European power. The negotiations for this important treaty have occupied more than a year. Tangier is placed by the treaty under the joint control of France, Spain, Germany, and Great Britain, in order to prevent the establishment of a fortress counterbalancing Gibraltar. With this exception the western portion of Morocco, along the Atlantic, and the Mediterranean coast, belongs now to Spain, which thus possesses the coast of Africa facing her Canary Islands. By far the greater portion of the country, however, goes into the undisputed possession of France. It includes Fez and Morocco City, and its population is variously estimated at from four to eight millions, and its area as almost equal to that of France itself.

WEST AFRICA

Liquor and Missions

AN African missionary tells us of a steamer loaded to the water's-edge with rum. Not only was the hold full, but on the decks were piled hundreds of green boxes and wicker demijohns so well-known on the west coast of that continent. These steamers carry about 4,000 tons of freight each, and hundreds of them are running on the west coast laden with the vilest rum that chemistry could concoct. Against these odds the few missionaries at work among the people of darkness are waging an unequal and unfair war. The missionary says: "At Freetown our ship had a lot of powder to discharge, but it could not be landed at the regular wharf. Oh, no; the ship had to steam up a quarter of a mile, and land it there in the state of quarantine, while the red-flag was kept flying at the mast as a danger-signal. What a farce, what a caricature! There lay the liquor-ship landing thousands of cases of all that is dangerous in a thousandfold greater sense than all the powder that ever went to the Dark Continent."

A New Station Opened

THE mission of the American Board in Angola, West Africa, rejoices in the establishment of a new station. This station has been in contemplation for a num-

ber of years but its founding had been deferred on account of financial and other considerations. The Canadian Congregational churches having raised a fund of $10,000 for instituting a new work, the mission was able to proceed. After extensive exploration, a magnificent site was found at Dondi which is 6,000 feet above sea-level and has an unexampled climate for tropical Africa. The first night after the missionaries arrived water froze to the depth of an inch, greatly to the astonishment of the natives who passed the morsels of ice from hand to hand, watching it melt with great glee. The annual meeting of the mission was held on the new site and during a period of one week only two mosquitoes were seen, a truly remarkable thing for Africa. Here will be established, through the generosity of the Canadian churches, the central training institute for the mission and in fact for the whole of Angola, a district as large as from New York to Chicago and from Lake Erie to the Gulf. The institute will combine industrial, agricultural, normal and theological courses, the object being to equip native workers for all departments of the work.

A New Mission on the Kongo

THE board of missions of the Methodist Episcopal Church, South, has authorized the establishment of a mission-station on the Kongo, not a great distance from the Southern Presbyterian stations on the Lulua River. This will open up work in the Batatala tribe. Dr. Verner says of this tribe that they are "the most famous warriors in the whole Kongo regions. They have never been conquered by another tribe, by the Arabs, or by the white men." The country in which they live is said to be exceedingly rich and fertile, being a level prairie-land, with deep, black soil. The Belgian government enlists a great many of the Batatala men as soldiers. The tribe has hardly been touched by Christian-missions. It is the purpose of the Board to send out three or four missionaries as soon as plans can be completed. An appropriation of $15,000 has been made for the beginning of the work. Among the missionaries will go a medical-missionary and one representative of the Colored Methodist Episcopal Church. It will be remembered that Bishop Lambuth explored this region during the last summer, and was hospitably entertained and assisted by the Presbyterian mission at Luebo. There is a large field for missionary labor on the upper regions of the Kongo and there is no indication that it will be overdone.

SOUTH AND CENTRAL AFRICA

Cooperation in Cape Colony

REPRESENTATIVES of three of the German Missionary Societies, viz.: The Berlin Society, the Rhenish Society, and the Moravians, met on December 28, 1911, and discust the important question of closer cooperation. It was decided to prepare a common book of discipline first of all, and to use the missionary training school of the Moravians in Genadendal for the training of the native workers of the three Societies. An agreement was entered into that the Moravian paper, *Genadendaler Bode,* and the Berlin paper, *De Pilgrim,* should be united and become the one weekly religious paper for adherents of the three societies in the Cape Colony. A common hymn book will be gotten up in the near future.

A Central African Pentecost

REV. CHARLES INWOOD, who has just concluded a tour of the American continent in the interests of the Evangelical Union of South America, tells a most interesting story in his little book, "An African Pentecost." In 1910 he acted as deputation from the Keswick Convention in Central Africa. At Loudon, in the Nyasaland Protectorate, he witnessed a remarkable scene in the mission of the United Free Church of Scotland.

The big church building seats 2,500 people, yet it was filled at the first meeting, as many women as men being present, and hundreds of noisy, crying babies as well. The first meetings seemed to bring little real conviction of sin, but at the close of the week remarkable scenes ensued. First came a great stillness over the vast audience, then prayer commenced. Slowly one and another rose, and some sad confessions of sin were made. Then two prayed together, then three; then suddenly, as if a divine breath had passed over the audience, everybody began to pray. The sound rose like the murmur of the sea—deep, solemn, sacred. In a few moments absolute quiet was restored, and the meeting was closed.

On the Lord's Day not less than 7,000 people came to the morning service. A number of heathen chiefs and people were present. When the Word was preached, lips quivered and tears flowed. The Lord was present. Then came again a flood of prayer, and as the whole congregation began to pray, the heathen at the outskirts of the crowd fled in alarm and terror. But again this mighty sound of crying and weeping and praying subsided, and the service closed in profound silence, such as the Spirit alone can produce.

The influence of that awakening extended far and wide, and it was followed by a great ingathering of souls.

CENTRAL AFRICA

Marvelous Livingstonia Mission

"I CAN NOT attempt a description of the marvelous place, or the marvelous work," writes the Rev. T. M. Napier, of Stitchel. "The magnificent site, the well laid-out estate, the substantial houses, the beautiful hospital, the church and school, dispensary, industrial-buildings, the power-station, the agricultural department,—all these, that impress so much every visitor, are only the externals—the throbbing center of a great system of activities, evangelistic, medical, educational, industrial, and civic, that is transforming a vast extent of Central Africa, and effecting a revolution in the whole life of the people of which the record shall remain always among those of the greatest achievements and romances of missions. If Livingstone could have foreseen this answer to his prayers and his hopes in this place and work which perpetuates his name! "On Sabbath, June 16th, Communion-services were held at which 2,000 people gathered."

THE ISLAND WORLD

Y. M. C. A. in the Philippines

THE $10,000 with which the campaign for a Y. M. C. A. in Manila was started was the gift of Mr. Teodoro R. Yangco, a leading shipping and business-man of Manila, himself a Filipino and president of the Filipino Young Men's Christian Association. Among his other philanthropies have been the gift of two public school-buildings to his native province, the gift of a dispensary to a poor part of Manila (in the house in which his father started in business, now rebuilt and equipped with all appliances for surgery, etc.), the support of a dozen Filipino girls studying to be nurses, and of several students in Europe and America. Mr. Yangco is further director of an association for the development of the agriculture and industries of the islands.

Christian Endeavor in Micronesia

"THERE are 4,000 Christian Endeavorers in the Marshall Islands," declares Rev. C. F. Rife, M.D., for many years a missionary of the American Board in Micronesia, "more Endeavorers, indeed, than there are church-members. This is because when the Marshall Islanders are converted they are not immediately admitted to the churches, but undergo a period of testing and training lasting about six months. They are, however, immediately admitted to the Christian Endeavor Societies, and get a large part of their training from the Christian

Endeavor work. There are Christian Endeavorers on every one of the 22 islands of the group. Their weekly prayer-meetings are held at more than 80 centers, so that the Marshall Islands have at least 80 Christian Endeavor societies. Only 2 committees are used by these societies—the prayer-meeting and the lookout. Entirely of their own motion the Marshall Island Endeavorers have established the custom of building Christian Endeavor houses. These are buildings near the churches, but separate from them. Each is about 12 by 12 feet, and the houses are used solely for the meetings of the lookout and prayer-meeting committees."

Darkness in New Guinea

MISSIONARY work among the Papuas, the heathen inhabitants of New Guinea, has been carried on for many years. In Dutch New Guinea the Utrecht Missionary Society maintains a good-sized work; in German New Guinea, the Rhenish and Neuendettelsan societies are established; and in British New Guinea, the London Missionary Society and the Australian Wesleyans are laboring. But New Guinea is a hard and dangerous field. The pernicious climate has caused the death of many a consecrated laborer and the Gospel is making progress only slowly. Sorcery still prevails, and the annual report of the Lieutenant-Governor, presented to the Australian Government, gives a revolting picture of native customs and beliefs. The English officials, and the press, are inclined to think that the best way to deal with these superstitions and cruelties is to ignore them, except they are used for a purpose evil in itself. To us, however, their existence reveals the crying need for continued faithful preaching of the Gospel among the Papuas.

PERSONAL

A Missionary to Chinese Moslems

ON September 21, William Whiting Borden took the vows of ordination in the Moody Church in Chicago, to become a missionary of the China Inland Mission among the Mohammedans of the province of Kansu, China, one of the darkest sections of the earth. The Christian influences which surrounded him throughout his youth, and finally a visit to the mission fields in 1904 and 1905, caused him to decide to become a missionary himself. At the Student Volunteer Convention of 1906 he decided that his work would be among the Mohammedan Chinese.

Mr. Borden graduated from Yale University in 1909. While a senior there he established the Hope Mission in New Haven. He bought the property and started the work. It is still going on and much blest. In the winter on cold nights as many as 150 men go there at night, but nothing is ever charged for board or lodging. Afterward Mr. Borden went to the Princeton Theological Seminary, from which he was graduated last spring. He has been engaged in work for the Student Volunteer Movement until December, when he sailed (December 17th) for Cairo, where he will study Arabic under Dr. Zwemer, thus preparing himself most thoroughly for the great work before him.

OBITUARY

G. Fred Bergin of Bristol

A GREAT loss has come to the Christian world and to the orphans of England in particular by the passing away of Mr. G. F. Bergin, the honored director of the Ashley Downs Orphan Homes, and second successor to the late George Mueller. Next April he would have reached the threescore years and ten, having seen 53 years of service for Christ. Mr. Bergin was converted in his youth through words spoken to him by his dying father, and while still in his teens gave himself to preaching the Gospel. He identified himself with the Open Brethren, and for 24 years ministered as a pastor in Bristol.

On the death of George Mueller,

in 1897, James Wright succeeded to the great work of ministering to the hundreds of children gathered in their Orphan Homes, and he requested Mr. Bergin to share his responsibilities, so that when in 1905 Mr. Wright passed away, the charge of the great family of 2,000 children devolved upon Mr. Bergin.

He and his family have been united in their faithful devotion to this service of faith and of love. We pray that his son, who is in the work, may be sustained and guided so that the work may continue to be a testimony to the faithfulness of a prayer-hearing God.

Albert K. Smiley of Mohonk

ON December 2d at his home in Redland's, California, there passed away Albert K. Smiley, organizer of the Lake Mohonk Conference on Indians and prominent in the world peace movement. Mr. Smiley was born in Vassalboro, Me., March 17, 1828 and was graduated in 1849 from Haverford College. With his twin brother, Alfred H. Smiley, he founded the English and Classical Academy in Philadelphia. In 1869 Mr. Smiley purchased property at Lake Mohonk, Ulster County, N. Y., and built there a large summer hotel, where every autumn since 1882 he had called a four-day conference to discuss the Indian question. For the last 8 years the question of the Filipinos, Porto Ricans, and Hawaiians had been included.

Each spring since 1894 Mr. Smiley had invited from 200 to 300 guests to a similar conference held in the interests of international arbitration.

Mr. Smiley was a Christian of rare spirit and nobility of character. He stood firmly by his principles and convictions of a Friend in spite of all temptations to turn aside into the ways of the world.

Dr. Geo. A. Gates of Fisk

REV. DR. GEORGE AUGUSTUS GATES, President of the Fisk University, Nashville, Tenn., died recently at Winterhaven, Fla. He was born at Topsham, Vt., Jan. 24, 1851, and was graduated from Dartmouth College, and later from Andover Theological Seminary.

Dr. Gates was ordained to the Congregational ministry in 1880, his first pastorate being at Upper Montclair, N. J. In 1887 he became the President of Iowa College. He was President of Pomona College, from 1902 until 1909, when he became President of Fisk University and there devoted the last years of his life to teaching the negro.

Dr. Martha Sheldon of Tibet

DR. MARTHA A. SHELDON, one of the missionaries of the Women's Foreign Missionary Society, Methodist Episcopal Church, died in October in Bhat, India, her field of tireless and renowned labors for 20 years, just on the borders from Tibet. Dr. Sheldon was born in Excelsior, Minnesota, in 1860. While in her teens she read an appeal from Dr. Joseph Cook and formed the plan of going to India as a medical missionary. She was a graduate of the State University of Minnesota and of the Medical School of Boston University. Her ministrations among the Bhatiyas and among the Tibetans who heard of her skill and crossed over into her province to see her, made the Bhatiyas and many in isolated Tibet regard her as a being to be worshiped.

Rev. S. V. Karmarkar of India

THE Indian Church has suffered a great loss in the death of Sumant Vishnu Karmarkar. He was the son of the Rev. V. B. Karmarkar (a Brahman convert), and began his life-work on a printing-press in connection with the *Bombay Guardian*. In 1889 he sailed with his wife for the United States, and while he, after study, obtained the theological degree of B.D. from Yale, she obtained that of M.D. from Philadelphia. Returning to India, they have ever since been laboring in a spiritual fellowship in connection with the work of the Church Missionary Society.

BOOKS ON MISSIONS AND MISSION LANDS

Missions: Their Rise and Development. By Louise Creighton. 16mo. 256 pp. 50 cents *net*. Henry Holt & Co., New York, 1912.

Mrs. Creighton is one of the leading missionary women of the world. She is the widow of a former Bishop of London and a member of the Continuation Committee of the Edinburgh Missionary Conference. Mrs. Creighton therefore has unusual capabilities for the difficult task of telling the story of the development of missions in such condensed space. As a contribution to the Home Universal library the volume is an excellent introduction to the subject of missions. From apostolic days Mrs. Creighton proceeds briefly to describe the progress toward reformation and the branching out into remote regions following the era of world-wide exploration and colonization. The book is more than a history since it touches also briefly but ably on the problems of governments and missions, Islam, social work, and work among Colonists. There is a good brief bibliography and an index.

Can the World be Won for Christ. By Rev. Norman MacLean. 12mo. 194 pp. $1.25 *net*. Hodder & Stoughton, New York and London, 1912.

The main portion of this volume is made up of reports and observations made in connection with the World Missionary Conference in Edinburgh in 1910. The spirit and impressions made by the Conference are well brought out in these pages and many who could not attend may receive from this brief epitome benefits that they would not have patience to dig out from the eight volume reports. New chapters are added by Mr. McLean on Christianity's claim to be the final religion, the impelling motive for missionary work, the call to union and the great opportunity. There is no better popular interpretation of the Edinburgh Conference—not even that officially prepared by Rev. W. H. T. Gairdner.

The Call of the World. By W. E. Doughty. 16mo. 111 pp. 25 cents. Laymen's Missionary Movement, New York, 1912.

As Educational Secretary of the Laymen's Missionary Movement, Mr. Doughty has had an unusual experience and an opportunity to specialize on the appeal which missions should make to laymen and the methods by which men may be brought into line. This book is excellently adapted for men's missionary study groups and to furnish suggestions for good sound arguments in missionary speeches. It is full of facts and true principles.

Men and Religion Messages. Seven Volumes. 12mo. $4.00 net per set. The Association Press, New York, 1912.

The men and religion movement enlisted many of the strongest men in the country in its campaign and expended many thousands of dollars in its efforts to bring men and boys into harmony with God. The platform was broad, and made it possible for all creeds and sects to work together. It is almost impossible to ascertain what were the permanent results for men or for the church, but one benefit has taken tangible form, namely, the publication of these seven volumes prepared by experts in their departments.

Volume One contains the stirring addresses delivered at the Conservation Congress in Carnegie Hall, New York, April 19 to 24, 1912. These addresses include strong utterances by Hon. William J. Bryan, Dr. James E. Freeman, J. A. McDonald, LL.D., of the Toronto *Globe;* Bishop William Anderson, Booker T. Washington, Richmond P. Hobson and Dr. John Henry Jowett. These addresses present the many-sided relationship of Christianity to the world, the State, the Church, the negro, and temperance problems, and the student classes.

They are all worth reading and will furnish many a minister with fruitful themes for future discourses.

Volume Two deals with social service, and besides the illuminating report of the Commission, of which Dr. Henry Sloan Coffin was chairman, gives masterly addresses by Miss Jane Addams, on "The Social Evil"; by Professor Rauschenbusch, on "The Social Service Messages," and by Professor Edward A. Steiner, on "The Immigrant." Miss Addams' address should be read by every one interested in the welfare of young men and young women in our cities.

Volume Three includes the reports of the Bible Study (Professor Ira M. Price, chairman), and the Evangelistic Commissions (Dr. John Timothy Stone, chairman). The former commission is rich in suggestion, tho not as strong on Biblical inspiration as many would wish. The place and importance of the Bible to the individual, the home, the church, the Sunday-school, the seminary and the Y. M. C. A. are dealt with in a way to impress even a careless reader.

The Commission on Evangelism gave a brief but stirring report and presented some excellent suggestions for future work.

The reports of the Commissions on Christian Unity (Dr. Ira Landreth, chairman), and on Missions (Robert E. Speer, chairman), are given in Volume Four. They are full of force and fire, and present many old and unanswerable arguments in a new and convincing manner. On missions notable addresses were delivered by Dr. Samuel B. Capen, on "Laymen in Action," by Dr. Wilfred T. Grenfell, on "The Romance of Missionary Life," and by Dr. John R. Mott, on "The World's Problem."

"Boys' Work in the Local Church" is the subject of Volume Five. The chairman of this commision was Rev. Charles W. Gilkey, and among the members were such experts as Judge Ben Lindsay, Dean George Hodges and J. L. Alexander, of the Boy Scouts. The result is an excellent volume dealing with the boy problem in its many phases.

Volume Six deals with the important question of the rural church and is perhaps the most original and fresh of any of the volumes in its treatment of a topic which has only recently been attracting general attention. Our rural population have been either neglected or overchurched, and their peculiar problems have never until now been properly studied. Country pastors will find this volume of invaluable help to them in their difficult work.

The final volume is devoted to "The Church and the Press." Mr. George W. Coleman, of Boston, was the able chairman of the Publicity Commission, whose work is here reported. Dr. Talcott Williams, head of the new School of Journalism, gave a thought-compelling address on "The Relation of the Newspaper to Religion." Many practical suggestions are given in the report of the Commission as to the use of secular and religious papers in advertising religious work and conducting a campaign of education.

Each of the commissions made a careful list of books relating to the subjects treated, and these bibliographies are printed in the present volumes. They indicate the judgment of men who know as to the books worth reading and worth owning. As a whole, this is a unique and valuable library on the most pressing religious problems of the day.

THE DRY-DOCK OF A THOUSAND WRECKS. By Philip I. Roberts. Illustrated. 12mo. 212 pp. $1.00 **net.** Fleming H. Revell Co., New York, 1912.

The stories of transformed lives never grow old and new stories of those rescued from sin and despair by the power of God give new inspiration and help to those who read. Water Street Mission is the famous "dry-dock" to which the many human wrecks find their way or are towed in for repair. Many seem hopeless but with human and divine aid thousands of them become transformed into seaworthy vessels and go out to search the high-seas

to bring in others who need help. What human means alone have failed to do God's power through human agents has accomplished.

Mr. Roberts tells stories of regeneration similar to those by Harold Begbie and S. H. Hadley, but he does not speak as an outside observer like Begbie or as a mission-superintendent like Hadley; he speaks from experience and as a volunteer-worker in the new "dry-dock" at 316 Water Street, New York. The result is the best book on the subject. It is more spiritual than Mr. Begbie's and more literary than Mr. Hadley's. The characters are well pictured but above all the power of God in the Cross of Christ is revealed in this stirring volume of real wonder-tales."

The Ordinary Man and the Extraordinary Thing. By Harold Begbie. 8vo. $1.25. George H. Doran Company,

Mr. Begbie's "Twice-Born Men" sounded a fresh note in the history of religious experience, and was probably read by more men of the world than any work of its kind in this century. In the present volume the author tells the story of that vast and beneficent brotherhood, the Young Men's Christian Association, and of certain conversions that were brought about through its influences. His story of the Young Men's Christian Association is inspired by the same enthusiasm, freshness of vision and penetrating, spiritual insight so characteristic of the author's dealings with every religious question that enlists his sympathy. Some excellent books have been written about the Young Men's Christian Association, but Mr. Begbie has some new and vital things to say in his brief survey of this world-wide institution which will be found memorable and illuminating.

The Life of Arthur Jackson of Manchuria. By Rev. Alfred J. Costan. Illustrated. 8vo. 188 pp. *2s. net.* Hodder & Stoughton, 1912.

Dr. Jackson was a Cambridge graduate and one of the able and heroic British missionaries of the younger generation. He died in 1911 as a martyr, not to the hatred of man, but to the deadly plague in Manchuria. He came of a missionary family, and after going out to Mukden, sent by the English Presbyterian Church, he died after only ten weeks' active service at the age of 26. Yet in those short weeks he had so imprest himself on his fellow-workers that the world is given his brief life-story. By his death, and the record of his life, many have already been led to more thorough consceration to Christ. Dr. Jackson was a man who was human in his sympathies and interests—a man through and through—and yet one in whom the spirit of Christ lived and worked. The story is to be compared with that of Keith Falkoner and Horace Pitkin. The biography has unusual interest and inspiration for young men. Incidentally there is an interesting account of the Manchuria Mission, of Mukden, the metropolis, and of the ravages of the plague.

A Modern Pioneer in Korea. By William Elliot Griffis. Illustrated. 8vo. 298 pp. $1.25 *net.* Fleming H. Revell Co., 1912.

Henry G. Appenzeller was a Methodist missionary who went out to Korea in 1885 and proved to be a very efficient leader of rare common sense as a missionary. The story of his life and work has already been told briefly in the Review by Dr. Griffis (April, 1912). The book however contains much that is new about Korea and many side-lights on Korean missions. It is, in fact, more about Korea than about Mr. Appenzeller, who was in the country for about 16 years. He was a lovable and inspiring character and accomplished a great work for the Korean Christian Church. Many of his most abiding services were in the social and industrial education of the people. The volume is interesting reading, but the writing is not by any means up to Dr. Griffis' best style.

SOME IMMIGRANT NEIGHBORS. By John R. Henry. Paper, 12mo. 93 pp. 25 cents. *net*. Fleming H. Revell Co., 1912.

This Junior Course text-book for Home Mission study is written by the pastor of the "Church of all Nations." Mr. Henry therefore speaks from first-hand knowledge. He answers the question, "Who Are Our Immigrant Neighbors?" "Why Do They Come?" "How to Make Good Neighbors," etc. He deals especially with Russian, Italian, and Chinese immigrants.

The text-book is well written with many little touches of human nature that awaken feelings of kinship and reveal the problems connected with the coming of foreigners to America. The low wages for which immigrants work is a great cause for dislike in the mind of the American-born, but we must remember that our ancestors were once immigrants.

ENGLISH FOR COMING AMERICANS. By Peter Roberts, Ph. D. 12mo. 82 pp. International Y. M. C. A. New York, 1909.

Mr. Roberts gives a practical primer to guide those who are teaching English to foreigners. All those who are thus trying to help the coming Americans will find the book extremely useful.

NEW BOOKS

HUMAN PROGRESS THROUGH MISSIONS. By James L. Barton, D.D. 12mo., 96 pp., 50c net. Fleming H. Revell Co., New York. 1912.

ELEMENTARY FORCES IN HOME MISSIONS. By Lemuel Call Barnes. 12mo., 123 pp., 75 cents net. Fleming H. Revell Co., New York. 1912.

THE PARISH OF THE PINES. The Story of Frank Higgins, the Lumberjacks' Sky Pilot. By Thomas D. Whittles. Illustrated, 12mo., 247 pp., $1.00 net. Fleming H. Revell Co., New York. 1912.

OUR OPPORTUNITY IN CANADA. By Eda Green. Illustrated, 12mo., 127 pp., 1s. net. S. P. A., 15 Tufton St., Westminster, S. W., London. 1912.

AN APOSTLE OF THE NORTH. Memoirs of the Right Rev. William Carpenter Bompas, D.D. By H. A. Cody, B.A. With an Introduction by the Most Rev. S. P. Matheson, D.D. Third Edition. Illustrated, 12mo., 385 pp., $1.50 net. E. P. Dutton Co., New York. 1912.

DAWN IN DARKEST AFRICA. By John H. Harris. Smith Elder & Co., London; E. P. Dutton & Co., New York.

VEILED MYSTERIES OF EGYPT. By S. H. Leeder. Illustrated, 16s. net. Eveleigh Nash, 36 King St., Covent Garden, London, W. C. 1912.

AMONG CONGO CANNIBALS. Experiences, Impressions and Adventures During a Thirty Years' Sojourn Among the Boloki and Other Congo Tribes with a Description of their Curious Habits, Customs, Religion and Laws. By John H. Weeks. Illustrated, 8vo., 351 pp. $3.50 net. J. B. Lippincott Co., Philadelphia. 1912.

SHANTUNG. The Sacred Province of China in Some of its Aspects. Being a collection of articles relating to Shantung, including brief histories with statistics, etc., of the Catholic and Protestant Missions and life-sketches of Protestant Martyrs, Pioneers, and Veterans connected with the Province. Compiled and Edited by Robert Coventry Forsyth. Illustrated, 8vo., 427 pp. Christian Literature Society, Shanghai, China. 1912.

THE CLAIM OF SUFFERING. By Elma K. Paget. Illustrated, 12mo., 125 pp., 1s. 6d. net. S. P. A., 15 Tufton St., Westminster, S. W., London. 1912.

THE CHRISTIAN EDUCATION OF WOMEN IN THE EAST. Being Addresses delivered at a Conference of University Women at Oxford, Sept. 4 to 10, 1912. 12mo., 160 pp., 2s. net. Student Christian Movement, 93 Chancery Lane, London, W. C. 1912.

YEAR BOOK OF MISSIONS IN INDIA, BURMA AND CEYLON. 1912. Edited by the Rev. J. P. Jones, D.D. 12mo., 780 pp. Christian Literature Society for India, Pasumalai. 1912.

PENNEL OF BANNU, By A. L. Frontispiece, pamphlet, 60 pp., 6d. net. Church Missionary Society, Salisbury Sq., London, E. C. 1912.

MISSIONARY STUDY PRINCIPLES. By the Rev. G. T. Manley, M.A. 12mo., 148 pp., 1s. 6d. net. Church Missionary Society, Salisbury Sq., London, E. C. 1912.

CHILDREN AT PLAY IN MANY LANDS. By Katherine Stanley Hall. Illustrated, 8vo., 104 pp., 75 cents net. Missionary Education Movement, 156 5th Ave., New York. 1912.

THE HOLY BIBLE. Containing the Old and New Testaments. An Improved Edition. Based in part on the Bible Union Version. 8vo., American Baptist Publication Society, Philadelphia, 1912.

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